

# SUNDAY A SABBATH.

OR,  
A Preparative Discourse  
for discufſion of Sabbatary doubts.

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By JOHN LEY, Paſtor of Great Budworth  
in Cheſhire.

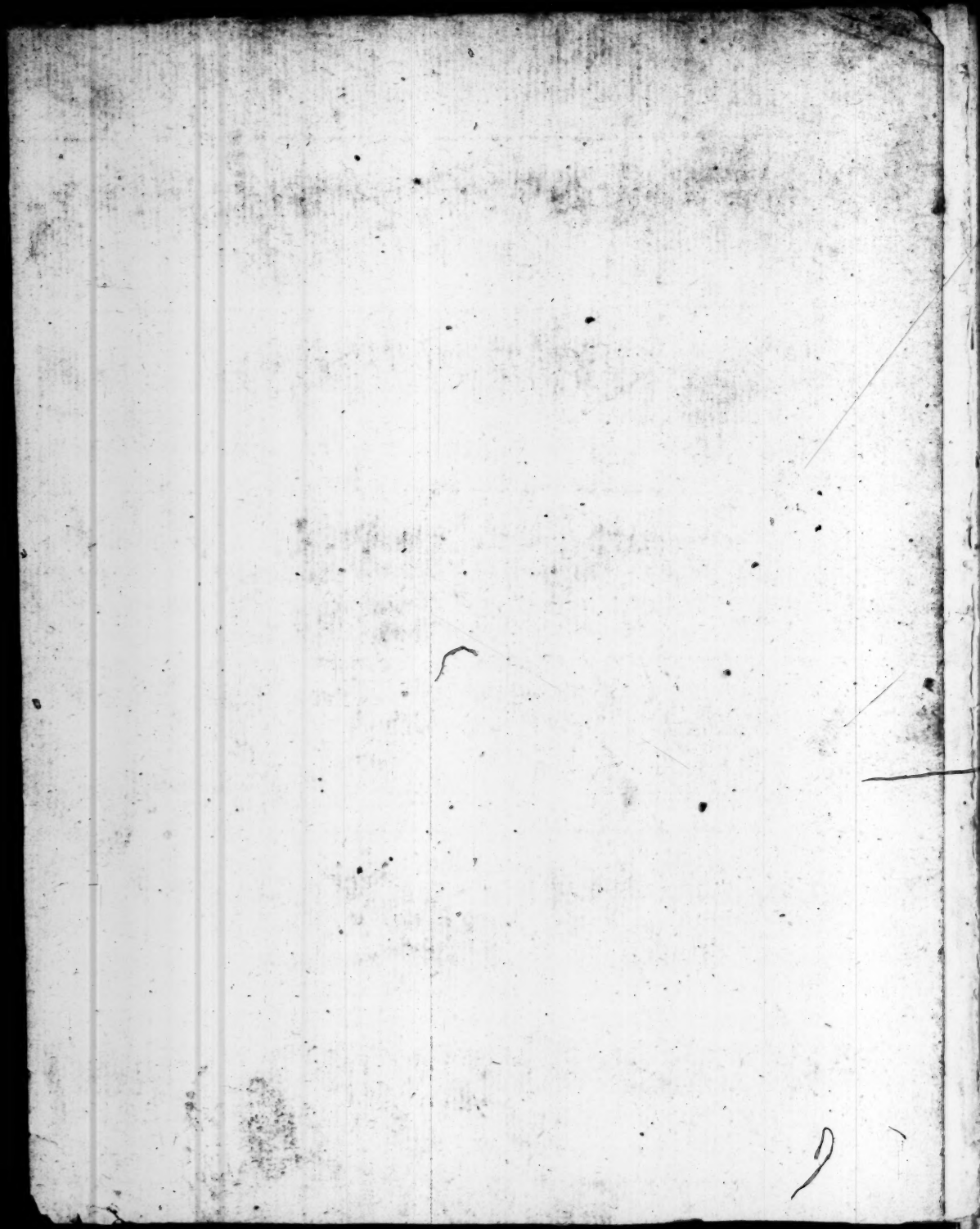
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*There remaineth therefore a Reſt to the people of God.  
Hebr. 4. 4.*

*Nos octava die (qua & ipſa prima eſt) perfecti Sab  
bati feſtivate letamur. Hilar. Prolog.  
in Pfalm. pag. 335.*

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LONDON,  
Printed by R. Young. for George Lathum, at the  
ſigne of the Biſhops Head in Pauls  
Church-yard. 1641.







T O  
The most reverend Father in God,  
JAMES, by the grace of God, Archbi-  
shop of Armagh, and Primate  
of all Ireland.

Most reverend Father in God and (besides the cere-  
mony of your stile) really my very gracious Lord,



It is become a formality of the  
times, to enter bookes into the  
world under great names, and to  
make them seeme greater then  
they be, by studied straines of ex-  
cessive commendation, whereby  
many times they raise the Readers  
fancy much higher then his faith; and while they ad-  
vance their Patrons praise farre above all beliefe, they  
depresse their owne reputations below a charitable  
hope: and so make many, instead of reading on when  
they

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they have begun (as it were with one foot on the threshold) first to stop, and then to step backe, lest their entertainment in the *second course* should be answerable to the first; their deceitfull flourishes in the dedication, promising little sincerity in the ensuing discourse.

I have no cause to feare it will be my ill hap, to take such hand-sale of any judicious and pious peruser of these papers, while I doe but tell (not you, my Lord, for it is already upon evident record, whereof your owne great reading gives you intelligence at the first hand, but others) how you are valued by such as are best able to judge, and seeme to have least of the Bias of advantagious interests, or partiall affections, to wry their censures from the streight line of truth, to the crooked brace of a favourable falshood; which I would have them know, not so much for your honour, as for their owne good, that in the fulnesse of such an example, as your Grace's, others (especially of our Tribe, and most of all those of your own orbe) may find both the discovery of their own defects, and inducements to diligence, in following so faire a patterne for their further proficiency.

Of many, who have written what your modesty will not acknowledge, I will take up with the testimony of three onely: The first shall bee learned Master *Selden*, a man of that profession, which (by some) is held too envious of the credit of the Clergy, and who hath taken much paines against their profit in his history of Tythes: he notwithstanding hath the most reverend Archbishop of Armagh in that esteeme, that  
he

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he holds him <sup>a</sup> *A Prelate of exceeding great piety, of singular judgement, and of so much learning, as is no lesse then miraculous.*

The second shall bee <sup>b</sup> *Fredericus Spanhemius*, Pastor of the Church, and Professor of Divinity in the University of Geneva, a man, who by his bookes of Evangelicall doubts, hath given undoubted evidence of his Abilities, both for the Pulpit of the one, and the Chaire of the other; and hee

from Geneva writes thus: *Your piety and learning is of that accompt among us, that the name of Usher to us is a name of piety and* <sup>c</sup> *virtue, constant and continuall fame ringing in our eares the many and great gifts wherewith the Lord hath endowed you.* And because

piety is the Principall, and (therefore did well to assigne it the first place in his *Elogium*) he remembers it againe:

*You teach (saith he) to your great praise, by your tongue, and by your pen, but much more by your practice among them who daily look upon your life, and observe the uprightnesse and integrity of your man-*

*ners: And* <sup>d</sup> *Your serious and unaffected piety, which is directed only towards God, to whom alone of duty it belongeth; and*

*(withall this) they see (that which makes these graces the more shining, and more sure) your rare humility, whereby you descend from your height of dignity and desert, and condescend to men of low estate,* Rom. 12. 16.

a Reverendissimus Antistes Jacobus Usserius, Archiepiscopus Armachanus, vir summâ pietate, judicio singulari, usque ad miraculum doctus. Selden. *Marmora Arundeliana* in editionis ansa. p. 8. sine, & p. 9. princip.

b Ea ceterè pietatis tuæ & eruditionis apud nos est existimatio, ut Usserii nomen pietatis nobis & virtutis nomen sit, quibus fama constans frequenter ingerit, tot ingentes dotes quibus te Deus instruxit. *Frederic. Spanhem. epist. Dedicat. præfix. 3. parvi dubiorum Evangelicorum, excus. Genev. an. 1639.*

c So said Greg. Nazianz. of Athanas. *Αθανασίου επαινον* *αρετων επαινον* Greg. Naz. orat. 21. tom. 1. p. 373.

c Summa cum laude, voce, ac calamo, plus tamen exemplo doctes, &c. Seld.

d Vident in te non anxiam, non affectatam pietatem, sed gravem, & seriam, & quæ in illum solum fertur, cui soli debetur; vident raram humilitatem per quam à fastigio tuo descendis, nec quicquam infra tuam dignitatem existimas, quod ad promovendum regnum Dei facit. *Ibid.*

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e Publicè pro-  
fiteor, quanta  
Genevæ no-  
stræ nominis  
tui sit claritu-  
do, quantus a-  
pud nostrates  
honor. *Ibid.*

*-thinking nothing too meane for the eminence of your place, which may any way conduce to advance the Kingdome of God: Whence hee takes occasion e publickly to professe how glorious a name you have, how great honour in the City of Geneva.*

The third witnesse (and, that I may not turne your candor into another colour, the last I will produce, who gives ample attestation to your great worth) is the late Author of an Epistle, published principally against Bishop Halls tenet of *Episcopacy by divine right*, (under the borrowed name of *Iraneus Philadelphus*) who in the first page of his supplement of things omitted (having left you out, where hee names other Bi-

f Segrego etiam à choro Episcoporum Romanensium Jacobum Usserium Archiepiscopum Armachanum, rarum non solum magnæ Britanniæ, & Hiberniæ, sed universi Christiani Orbis ornamentum, in quem quicquid superiori sæculo clara lumina, Cranmerus, Latimerus, Hooperus, Juellus, habuerunt pietatis, zeli, suavitatis morem, sanctitatis vitæ & doctrinæ, atque reconditæ eruditionis, videtur quasi foedere facto concurrisse. *Omiss. fol. 1. post pag. 76. epist. Iranei Philadelph.*

shops with respect) makes you amends with this honourable mention: *I except (saith hee) from the company of Romanizing Bishops, James Usher, Archbishop of Armagh, a grace or ornament not onely of great Brittain and Ireland, but of the whole Christian world, in whom all the piety and sanctity of life, all the zeale and sweetnesse of disposition, and the learning, the hidden learning (hidden from the knowledge of other learned men) of those famous lights of the former age, Cranmer, Latimer, Hooper, Jewell, are met as it were by a covenanted consent.*

It is not possible (my Lord) that such eminency of grace and applause should not be dogg'd at the heeles with envie; and dogged envie barks out many times with reproachfull calumny: and Gods wisdome suffers mans wickednesse so to worke, for the welfare of those



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those he loves best, lest they should love themselves too well, and take a dangerous delight in too good a conceit of their owne good parts, and others great prayſes (which might robb them of their fundamentall grace, *humility*; for either of these, but especially both together, like the abundance of Revelations, 2 *Cor.* 12. 7. may incline many to selfe-exaltation;) for the buffeting of Satans messenger (the tongue of a slanderer, for there is a smiting with the tongue, *Jer.* 18. 18. and if any tongue bee Satans, it is that which malignantly traduceth the most worthy) is either a meanes to prevent such puffing up, or a remedy against it; God by his all-wise goodnesse, tempering and turning a rank poyson into a soveraigne medicine, and so wel (I doubt not) it will be with you, (my Lord) if others be so ill minded towards you: and, in such a case, an Apology put in may prevaile, and prosper so farre, as not only to heal the wound which that cruell weapon, the tongue (for it is a sharp sword, *Ps.* 57. 4.) hath made, but to smoothe the scarre in the skin, when the flesh is made whole.

If then there be any in whom sin so aboundeth (because grace aboundeth in you and towards you) as to suspect your sincerity, and to speake as ill as they thinke, (and it is like, with men who run to extremes on either hand, you may suffer on both sides; on the one as a Bishop, on the other, as too gracious with such as mislike, or admit not of Episcopall Government) I conceive (beside the clearing testimony of your owne conscience, and Gods attestation to the integrity thereof) you may, for the one sort, who set misconceits upon you for the callings sake, with comfort



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fort call to minde, that such as are addicted to a discipline which denyeth that disparity wherein you are placed, have given that testimony of you which I have here observed; and more (surely) of that sort would doe you right in the like kinde, if they knew as well as I (and I hope they shall know it ere long) how humble you have beene (not humbled as some are by the Parliament) and in humility, how hearty and forward to take downe your selfe, and to project a forme of Ecclesiasticall Government, wherein you might be but as one of us in a sociable participation of Ordination and Jurisdiction with the rest of your brethren, the incumbent Pastors and Preachers of particular Churches.

And for the other sort, who thinke you have but too kindly complied with the Disciplinarians of Geneva, and other parts, else they would not have honoured you so much as they have done, the wiser and better sort will take it for a token of your wisdom and goodnesse; and to take off the offence of some (who, in an over high conceit of Episcopall preheminance, disdain all reformed Churches but those that have it) I can tell them, that Archbishop *Whitgift* entertained a Minister of the French Church, one Master Buse, to preach a weekly Latine Lecture in his owne Chappell, and to other forraigne Ministers was very bountifull, as to *Drusius*, *Rhenicherus*, *Fregeville*, whom hee entertained in his owne house; and not onely gave liberally to those whose merit was farre above their meanes, (when they came within his reach) but sent his bounty abroad to like objects in forraigne parts, as to Master *Beza*, hee sent sundry times much money out of  
his

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*his owne purse, besides the generall collections and contributions to Geneva, which hee also greatly furthered,* as *g Sir George Paul* hath written in the relation of his life.

*g St. G. Paul in  
the life of  
Archb. Whitgift  
p. 63, 64.*

And it had beene more for the honour of the English Prelacie, and much better for the publick peace both of the Church and State, if there had beene more courteous correspondence betwixt Episcopall and Presbyteriall Divines, notwithstanding the differences betwixt them in opinion or preheminence.

But there are a sort of men, who, whether out of unsoundnesse in religion, or pride or perversenesse of disposition, or some politick intention, I cannot tell, but out of some motive (surely) which is not good, take small cause to raise great clamours against those whom they should rather rescue from reproach, if others did defame them: Such an one was hee who fate so heavie upon the skirts of the Geneva Bible publickly in the Pulpit, charging the marginall annotations with Judaisme and Arrianisme, against whom I wrote an Apologie about twenty eight yeers agoe, which a double occasion now calleth to remembrance, the one precedent, the other present.

The former is, That it was the time of my first happy acquaintance with your Grace, when upon your perusall of some part of it, you left a letter for mee (at your departure from Oxford) approving what I had done, and encouraging mee to hold on in clearing their innocency, who were most untruly traduced in a solemne assembly of the whole University; so long since is it, that I have had cause to observe your sincere affection to all the faithfull Labourers in

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the Lords vine-yard, whether of Geneva or any other Church of the reformed religion.

The other occasion is present, and it is the desire of divers, who wish well to the edification of ordinary Readers of the Bible ; and therefore desire that the Geneva notes, after a serious review and needfull correction, may be restored to their attendance upon the sacred Text, from which they have been all this while discarded, as if they had been guilty of those heynous accusations which were objected against them, and whereof my book, I doubt not, (by the sentence of a competent Judge, in whose hands it now is) will fully and cleerly acquit them, which hath led me a little out of my way, but it is but a short digression, as a step from the margine to the text, whereto the tax of these marginall annotations did induce me, and whence I may readily goe on to note another Accuser of the brethren of the same kind, who upon the difference of one word in the Edition of *Ignatius* at Geneva, falls

h The worthy  
Knight & Ba-  
ronet, Sr. *Edw.*  
*Dering*, who  
hath the Chair  
in the Cōmit-  
tee of Books.

i . Sed à Genevensibus Typogra-  
phis præter fraudes, fucos, & præ-  
stigia, non est quod quicquam ex-  
pectemus. *Ric. Montacutius Eccles.*  
*Cicestr. Minister. Appar. ad origin.*  
*Ecclesiasticas. p. 19.*

k Neque audax & importunus *Ignatius* censor quicquam attulit ad  
paginas suas implendas præter in-  
scientiam, & incuriam, & impudenti-  
am singularem, dum ad suum Ge-  
nevatissimum antiquitatem detor-  
quet invitissimam; non autem quod  
oportuit, Calvinissimum amuffitat  
ad antiquitatem. *Ibid. p. 19, 20.*

foule first upon the Printers, in these words, i *Of these Geneva Printers we must expect nothing but frauds and fallacies, and impostures.* And then upon *Videlinus*, (a learned and religious Minister of that Citie, who set forth that Father) in such intemperate termes as these, k *That bold and importunate Censor of Ignatius hath brought nothing to fill up his pages, but ignorance, and carelesnesse, and egregious imposture, whereby hee writhes Antiquity back to his Genevatisme, and doth not, as he ought, regulate Calvinisme*

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*vinisme by Antiquity.* In whose defence I need say nothing, they of Geneva are enow, and old enough to answer for themselves; and I doubt not, but will doe it in due time.

I am sorry that I have occasion to observe the like lashing out in him, of whom, by his bookes of *devotion* and *moderation*, I was made to expect rather no reprooves of such men, then any such reproaches as I read against Master Parker, who having said,

*1 The Fathers, which erred in this matter of Discipline, did not offend out of will, but out of want of knowledge; not through apostacy or contempt, but*

*1 Non volentes, sed nescientes; non per apostasiam aut contemptum, sed per infirmitatem & ignorantiam lapsi sunt, qui in disciplina aberrarunt. Park. de Polit. Eccles. lib. 2. c. 8.*

*through infirmity and ignorance, receiveth his refutation in these words of high disdain, viz. m But can I now forbear to aske, Who can endure to heare the braying of this proud Schismaticke?*

*m Bish. Hall of Episcopacy. part. 1. p. 60.*

If I say any thing to succour the credit of Master Parker against this contempt (to which my charity inclines mee) I shall with some men perhaps endanger mine owne, who will be ready to suggest (as the Jews against the blind man in the Gospel, *John 9. 28.*) that I am one of his disciples; and if they doe, I will ingenuously acknowledge, that, having read his booke against symbolizing with Antichrist in Ceremonies, and being required by a great and learned Prelate to give my judgement of it many yeares ago, I answered then (and I am of the same opinion still) *hee hath carried the cause against you, my Lord, but not against me: What meane you by that, said the Bishop? I meane, said I, that he hath written enough against your urging of the*



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*Ceremonies, but not against my yeelding to them, if I may not enjoy my Ministry without them: Thus much for my selfe, now for Master P.*

I should have thought that his great learning (well knowne by his printed workes, though against the Crosse, and crosse to the Crosier) might have secured him from such a brutish scorne, especially from that which degrades him to the lowest forme, not only of men, but of beasts; and that as it is hard to prove, so none should be hasty to impute either pride or schism, where conscience is pretended, reasons abundantly alledged, and secular comforts deserted, as in his case it was; his words did not (mee thinkes) so much as tempt, much lesse authorize any one to returne upon him with such contumelious termes: for did hee say any thing against the Fathers, that he must for that be held unworthy to be called a sonne? yea, so worthlesse, as to bee excommunicated from men, and sorted to beasts? hee said, *they erred*; and why might hee not? for, were they not men? *they erred in Discipline*, they might for all that in matter of doctrine be very learned and Orthodox Doctors: *They erred* (said hee) *not out of will, or through apostacy or contempt, but through want of knowledge in that particular, and of infirmity*: they might then (notwithstanding all this) bee very good and holy men (as indeed they were;) and must Master P. for saying but this, bee so farre undervalued and vilified, as to bee made but as the embleme of grossest stupidity? For right against this inhumane wrong, I appeale from the Pontificall Tribunall of the Judge, decreeing the di-  
vine



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vine Right of Episcopacy, to the closet of the devout Doctor, where if hee *meditate* seriously upon this passionate reproach, hee will *vow* (I hope) to doe so no more; and because hee hath not been wont in this sort to breake out of the way of Christian moderation, the plea of *Balaams Ass* may serve him for some excuse, *Was I ever wont to doe so unto thee? Numb. 22. 30.* Wherein, that none may accompt mee like *Cham*, to bee a mocker of so reverend a Father (Reverend and Father both, without borrowing any reputation from his *Rochet*) I professe, though his word *braying* brought that story to mind, I would not have noted it with any reference to him (whom both in this booke, and elsewhere, I have mentioned with affectionate and venerable respect) but that the Ass did not *bray*, but *speak*; and speak not the words of a man, but of an Angel.

And O that all our Prelates, who plead their pre-eminence from the title *Angels*, *Revel. 2. 3.* had been really Angelicall! that wee might have seene by their workes, their heart-strings were tuned to the song of the blessed Angels, *Glory to God in the highest, on earth peace, good will towards men*; that wee might have discern'd their desires by their endeavours (as your Graces) to be seriously set upon the happy union of those sacred Sisters, *Truth and Peace*, *Zach. 8. 19.* *Peace and Holinesse*, *Hebr. 12. 14.* to which your zeal hath burned with such a bright blaze, and ardent and constant heat (and yet hath it beene guided with so much prudent circumspection) that I cannot but hope God will make you an effectuall instrument of a most blessed accord both of Churches and King-

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domes ; and I heartily wish that you had , and pray that you may have many *Ireneos Philadelphos* ( like him whom as such an one I have heard you many times mention with much commendation ) who may give most hopefull assistance of happy successe to such a worthy designe.

God forbid, that either we of England, or our brethren of Scotland should be so *stupid*, as not to apprehend, that the safety of both Nations is bound up in our union one with another, and our ruine like to be let loose in our rent and distraction ; or so *stubborne* , in asserting our owne interests, or working of our owne wills, as to fall out for them : and by our mutuall hostility, so to weaken each part, that the common enemy may come in upon us , and overcome us both ; rather then so, we should yeeld to any thing but sinne, part with any thing but with a good conscience.

In that which I have hitherto said ( my good Lord ) I have shewed but some part of that good report, which ( by such as are least lyable to suspitions of partiality ) is published of you ; and because opposites doe illustrate the evidence of truth, I have noted some examples of another straine , whereby it may appeare, that the great schisme and distraction among us, hath been made and maintained, not by a kind and respective correspondence betwixt persons or Churches of a different Discipline ( as some not onely untruly, but absurdly suggest ) but by proud and supercilious disdain, rash and peremptory censures, rigorous usages of such as have had the advantage of the upper ground, to trample on those that were placed below them ; which hath been a principall cause of the great hatred

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hatred and contempt of the Prelacie ; so that it is not now taken by many as an honour to the *man*, but the man an honour and succour to it ; *who takes the calling of a Bishop*, as Saint <sup>n</sup> *Augustine* said of it, *rather for a matter of duty then of dignity*, which binds him <sup>o</sup> to so much more diligence as hee hath the higher preheminance ; and that duty <sup>p</sup> chiefly to consist in preaching of the Word, making more account of the Canons which concerne the substance, then the ceremonies of their calling, as all men see your Grace doth, preaching every week in the Parish of your abode, according to the Canon of the <sup>q</sup> first *Aurelian* Councell, and abiding there, though with disadvantage and inconvenience to your selfe, where you may doe most good, making the choice of the Prophet *Jeremy*, *I will get mee to the great men, and speake unto them, for they*, saith hee, *have knowne the way of the Lord*, Jer. 5. 5. If they had not known it, he might have come to teach it them ; and if our great men know it already, you will make them know it much better ; smoothing the difficulties, and clearing the doubts of faith, in such sort, that their minds may bee settled in assurance of that which before they had but in fancie, or held but in opinion ; and this in a plaine and easie way, yet full of power and authority ; so that I may say of your Grace, as the people said of our Saviour (reserving a just measure of preheminance to him that *spake as never man spake*, Jo. 7. 46)

you

<sup>n</sup> Episcopatus nomen est operis, non honoris. *August. de Civit. Dei. lib. 9. cap. 19.*

<sup>o</sup> Quantum quis præcelsi culminis obtinet locum, tanto necesse est præcedat cæteros gratiâ meritum. *Concil. Toletan. 11: cap. 2. tom. 4. pag. 820. Edit. Parisiis. 1636.*

<sup>p</sup> *Ibid. Item Concil. Constantinop. 6. can. 19. tom. 5. Concil. pag. 328. Concil. Trident. Sess. 24. Can. 4. tom. 9. pag. 414.*

<sup>q</sup> Episcopus, si infirmitate non fuerit impeditus, Ecclesiæ cui proximè fuerit, die Dominico deesse non debet. *Concil. Aurel. can. 33. tom. 1. p. 723.*

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you teach *as one having authority*, and not *as the Scribes*, *Luke 7. 29.* not as they who write all they say, and can say nothing but what they have written; who preach coldly, as *Erasmus* noteth, because they are word-bound to a peece of paper; and not *as the Scribes*, because *they said and did not*, *Matth. 23. 3.* but your life is a patterne, as well as your doctrine, and a rule of religious conversation; and therefore I doubt not but God shall have much honour among the honourable by your ministry unto them, and intercourse with them at Court, and elsewhere; for if *Plato* his presence and example wrought so much change in the Court of *Dionysius* a Tyrant, that *upon his comming thither there followed a wonderfull modestie and temperance in Feasts and banquets, and other reformatiōs*, so that as *Plutarch* noteth, *the Court was cleane changed*, how much rather may we expect that the Court of so good a King (as, blessed bee God, wee have) should bee much bettered by your Graces addressees to his Majestie, and your preaching and practice so much observed, so highly esteemed by the best of all sorts? Which was one cause that induced mee to dedicate this preparative discourse of the Sabbath to your Grace; for, that being the chiefe of dayes for honour to God, and holinesse in men, it was meet the defence of it should bee countenanced with a name, which is eminent in both.

Besides, (which gives your Grace more interest both in mee, and what now I present to publick observation) the better to furnish and further mee in the prosecution of this cause, you have beene pleased to com-

<sup>r</sup> *Plutarch* in  
the life of *Dion.*  
p. 972.



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communicate unto mee divers MS. Treatises of the Sabbath, such I could not hope for from any other treasure of learning then yours, which aboundeth with exquisite variety, not to be found either in Book-sellers shops, or common Libraries; and to promise mee under your hand, any help of that kind. Wherein I am like enough (my Lord) to take you at your word, and sure enough that you will keepe it, when upon just occasion I shall present my desires to your Grace to that purpose.

It may be some will think I should have dispatched the difference about the title of our Christian Holiday in a shorter discussion; and to them I shall oppose others (who have read it, and are wise enough to censure it) that say there is nothing idle or impertinent in it, nothing vainely or tautologically repeated; and the more fit to bee somewhat large, because so many adversaries (which are not to bee sleighted) have so long opposed it, and one of them with so much acceptance among some yong Students in the University, as that for their delight they have read his booke at their common fires, which the high Court of Parliament judged to the fire to bee burned; and by mine intente handling of that which is of smaller moment, (though the least things in Religion, as the filings of Gold, be very precious) I was willing to engage my selfe to a proportionable care and diligence in those more important parts of my Sabbatary Treatises, which hereafter (by Gods assistance) I shall set forth.

*Dr. Pocklings.*  
his Book.

It is time I should draw towards an end, lest I make my porch too large for the pyle of building  
c that



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that belongeth to it : and yet I beleeve no Reader will think me too long, but your Grace ; nor you, but that you will thinke I grace you too much ; and indeed, (my Lord) if I did not know you had so much humilitie, ( with all that excellencie of knowledge and goodnesse, which is obvious to all unblemished eyes ) that no prayses are like to pusse you up ; and were not confident, that you know mee too well, to take mee for a flatterer , I would not allow my selfe to make such a dedication unto you : But while I apprehend you as you are in your selfe, and (as I conceive) towards mee ; I cannot thinke I have offended in excesse , but I should bee very faulty in defect, if I should not adde to all that I have said, an Advertisement to your Grace, touching the generall both observation and expectation which, now especially is set upon you (which, I am sure, will never be frustrate by your default ).

Your great abilities, and your acceptation with the greatest, make many of the best and some of the wisest confident that you *can*, and your answerable zeale and sincerity makes them of strong hope, that you *will* take all the faire opportunities that God puts into your hands, to helpe forward the casting of all scandals out of the Church, and the setting up of all good meanes to keepe them out for future time:

f Sunt qui  
quod sentiunt,  
etiam si opti-  
mum sit, (invi-  
dix metu) non  
audent dicere.  
Cicero l. 1. de  
Offic. p. 362.

Gods Providence ( which doth nothing in vaine ) may well bee thought ( after so long absence, and so great distance of your ordinary residence ) to have brought you hither at this time for so great, so good a purpose : So that, though there be some *who think better then ( for feare of envie ) they dare speake,* and

fo

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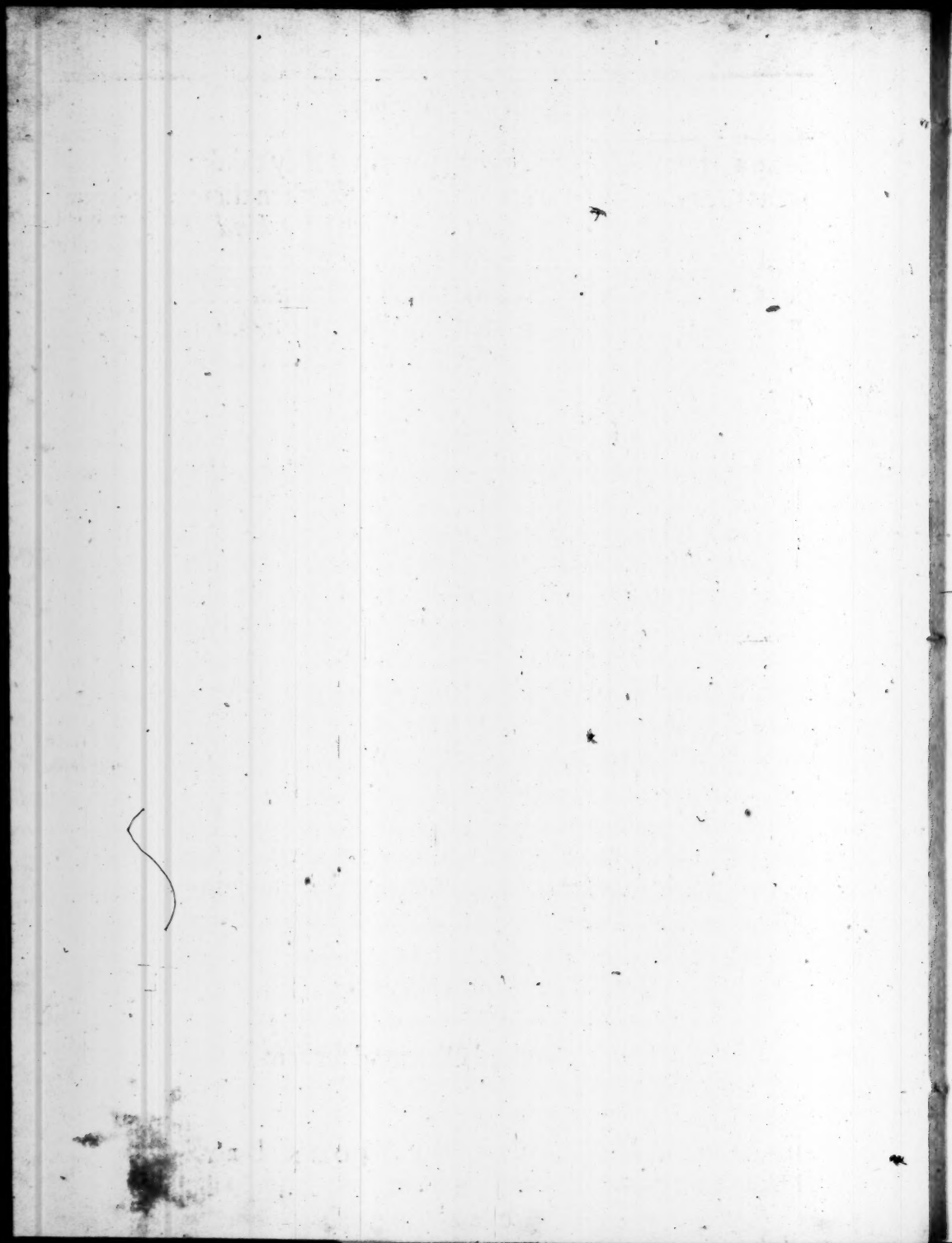
so doe a great deale worse then (perhaps) they think :  
 for (as *Sedulius* saith) *to conceale the truth* (when there  
 is just cause, and a fit season to set it forth) *is a kind of* Veritatem reticere quod-  
dam sacrilegi-  
um est. *Sedul.* in  
epist. ad Rom.  
c. 11. fol. 8.  
*sacriledge*, It is both beleeved and looked for, that  
 your Grace, as you can upon occasion shew your selfe  
 a *Paul* in eminence of knowledge, and a *Barnabas* in  
 sweetnesse of spirituall consolation; so with *Paul* and  
*Barnabas*, you will waxe bold in the cause of God and  
 his truth, though (as it was their lot) you should meet  
 with contradiction, even unto blasphemy, *Act. 13 ver.*  
*45, 46.* and indeed, the sincerest and wisest working  
 may sometimes not onely faile of due acceptance  
 and successe, but bee as wilfully withstood on the  
 one side, as it is zealously pursued on the other: Yet  
 your Grace may take the more heart to give free  
 scope to your conscience herein, because you are so  
 generally gracious, that as *Hierome* u Tux dilectionis fama disper-  
gitur, ut non tam laudandus sit qui  
te amat, quam scelus putetur facere  
qui non amat. *Hier. ad Florentium,*  
priori epist. tom. 1. p. 53.  
 said to *Florentius*, *To love you, is not*  
*so much to be reputed a praise, as not to*  
*love you a crime*: I should be guilty of  
 no lesse, if I should not in mine heartiest prayers to Al-  
 mighty God commend your good health, and long  
 life, for his glory and his Churches comfort, and sin-  
 cerely professe all humble observance to you, as the  
 duty of

Your Graces most cordially

devoted client and servant,

From my lodging in  
 Pauls Church-yard,  
 March 19. 1640.

JOHN LEY.





## The P R E F A C E to the Reader.

**T**He *Name* and *Lot* of the *Sabbath* (as many of this generation have used the matter) are very unlike : for *that* is fixed on an Hebrew root (which signifieth *Rest*) *this*, as a watery reed (tossed to and fro with contrary winds, by the manifold oppositions that are made about it) almost, if not altogether *Restlesse*. Not all the Commandements of the Decalogue, besides that of the *Sabbath* (which for number have the oddes of nine to one) have suffered more or worse, under the strife of tongues, or conflict of pens, then it hath done.

It was (by divine Ordinance) to be as *Noahs* Arke : for in that not men alone, but the unreasonable creatures likewise (though most disposed to range abroad) were under an arrest, confined to a narrow compasse : and (though otherwise adverse to each other) united in a quiet and peaceable repose among themselves. So on the *Sabbath*, both man and beast (for that day) were to have each of them their *quietus est* : by the one sort,

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## *The Preface to the Reader.*

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Rest was only to be enjoyed as a benefit ; to the other it was enjoyned as a duty : but not Rest onely, but Religion with it ; nor Rest meerly for it selfe, but for Religions sake, and that (so farre as it consisteth in communion with God) is another kind of Rest, and of all kinds, the best, and most delightfull.

But now is this *Sabbath*, or day of rest and quietnesse, become as a Ball, betwixt two Rackets, bandied this way and that way, by mutuall contradiction, not onely betwixt the godly and the profane (which is no newes) but among many of those, who are in no mean accompt in the Church of God; whether they bee valued by the eminence of their places, the excellency of their parts, or the holinesse of their lives.

The more is the grieve of religious hearts that doe observe it, and the more hearty their desires (no doubt) to see some good accord (at least betwixt the better sort) or (which is next unto a peace) that the differences about it may bee carried with such pious and prudent moderation (on both sides) as that God may lose no part of his tribute of honour, nor his servants be defrauded of the fruit of their holinesse, nor fall to a change or cooling of those charitable affections towards each other, without which *Pomegranats*, even the golden Bells of *Aaron*, are but like sounding brasse, or tinkling Cymballs.

Towards this purpose, if the employment of the Talent committed to my trust may any way conduce, I shall make no scruple to adde unto my other tasks an assay of satisfaction to their Doubts or Reasons, who either waver in the right, or are already swayed to wrong opinions in this point. And to this endeavour,



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vour, I shall with more diligence addresse my selfe :

First, because the day in question, is the training day of military Discipline, by which the Church of Christ is unto the Synagogue of Satan (as is said in the *Canticles*) *terrible as an Army with Banners*: which, Cantic. 6. 4. if it should not be well united, and often exercised, the powers of darknesse would be mightily exalted. It containeth (as <sup>a</sup> *Calvin* sheweth, and <sup>b</sup> other learned Divines in effect say the same) the summe and substance of all Religion. The *Sabbath* is unto it as the border of *Sinai* to that mountaine of terrour; and as the tower of *Sion*, to that city of perfection: and so cannot be battered, or broken down, without an open breach upon Religion it selfe.

Secondly, because as it stands in eminency (for force and use) so it is the fairest marke for Satans malignity to aime at: and as if he had given his souldiers some such charge against it, as the King of Syria did once against the King of Israel [*fight a-* 1 Kin. 22. 31. *gainst neither small nor great, but against the King of Israel*] spend all your might against his person; so against this, whether King or Queen of dayes (for both these titles are attributed to the day of Rest, as I shall note in another place) are all his forces set in battell array, and though (in some respects) adverse to one another; yet in their way, they all of them doe violence to the Lords sacred ordinance of the *Sabbath*. Some endeavouring to undermine and supplant the fabricke of it, from the very foundation (on which it

a Cùm subversam omnem religionem vult (apud Prophetas) significare polluta, violata, non custodita, non sanctificata, sua Sabbathatha conqueritur, quasi omisso hoc obsequio, nihil amplius restaret, in quo posset honorari. *Calvin. Instit. l. 2. cap. 8. par. 29. pag. 140.*

b *Mast. Per. exhortat. to Repent. vol. 3. pag. 421. col. 2. Doct. Prid. his lect. on the Sab. Doct. Rivet. in Exod. c. 31. ver. 12. pag. 253. Grotius de jure belli ac pacis. l. 2. c. 20. pag. 244. Mast. Primrose Treat. of the Sab. part. 2. c. 6. p. 120, 121.*

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## The Preface to the Reader.

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is set); and others piling upon it so many over-rigorous positions and observances, as with their sad and sullen weight may incline it to crack and fall asunder.

Thirdly, The necessary instruction of the people in the heads of Catechisme, pressed by especiall command of our dread Sovereigne that late was, and of his Majestie that now is, maketh the Decalogue, (and within it the Commandement of the *Sabbath*) a more common *Theme* for popular discourses, and therewithall a more fruitfull ground of erroneous descants then heretofore, if in such variety of opinions (which cast a mist upon the truth) there be not some more means to cleare it, and to guide mento that choice, from which too many now endeavour to seduce them.

Fourthly, I observed, that as some set their wits on worke to impeach the piety of the doctrine of the *Sabbath*; so many set their wils either to worke or play, and so to pursue their profit or pleasure, as to make the *Lords* holiday every way in practice, — as unholy and profane, as in position it could be: Irreligion and Libertinisme being a descent from Sion hill, which hath no need of hands to thrust it downewards towards hell.

c The Bish. of  
S. Asaph.

d King James  
his Cign. cant.  
2.8.

It was well said of a grave c Prelate (when hee heard of some too indulgent doctrines this way) that *the rules of manners should be strict, for mens behaviour would incline fast enough to loosenesse of themselves.* Besides, there is a sinister zeale in some against superstition, which proveth many times prejudiciall to the practice of religion: for (as our late learned d Sovereigne hath observed) *under colour of weeding out superstition,*

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## The Preface to the Reader.

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*perstition, it will pluck up by the roots many plants of Paradise.*

And wee see but too many ill harvest men, using the weeding hooke to the wheat, which should bee exercised onely to plucke up the tares: of whose ill worke I shall beware for my selfe, and (I hope) shall give such warning unto others, as may not only withhold them from the like; but may bee a direction to the simpler sort, what to take, and what to take heed of, as either of them shall bee offered to their choice.

Fifthly, While men make no scruple to violate the holy *rest* of the *Lords day*, they become the more bold to disobey their Superiours, (whether supreme or subordinate); for, as giving to *God the things that are Gods*, and unto *Cæsar the things that are Cæsars*, are sociable duties, and well sort together; so commonly, where dues are denyed & detained from God, the King is not like to receive his right, either for aid, or obedience: for the fourth and fifth Commandements are so neere neighbours, that the like lot (whether of observance or of sleighting) is like to befall them; which wee may well perceive, if wee doe but observe how our people have lately fallen, not onely from piety, but from civility, and broke out into manifold offences against the lawes of the King, since they were taught (a lesson too easily learned) to make light of this holy Commandement of God.

Mat. 22. v. 31.

Nor is there any cause to expect any better behaviour among them, untill their consciences (let loose from this bond) bee tuckd up to it by a more religious regard, both of the authority and observation

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## The Preface to the Reader.

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of the *Sabbath* : Then may wee have more hope, and not till then, under our Governours, (for whom the Apostle prescribeth all manner of prayer) *to lead a quiet and peaceable life, in all godlinesse and honesty,* 1 Tim. 2. 1, 2.

Sixthly, These motives were the more sharpened, and I the more quickned ( for the safer conduct of them that doubt) to set out my light ( whether candle or torch, I must leave to other men to judge) by severall sollicitations of many religious and learned friends; but especially by a joynt Letter, (the copie whereof I shall present to the view of the Reader next after this Preface) sent me under the hands of many of my Brethren of the Ministry, of whom there are divers, for their gifts and parts, of especiall note, and all of them painefull and profitable Preachers in their places, and such as build up the walls of our Jerusalem (as with both hands) with sound doctrine and religious conversation.

Seventhly, Since that time I have received not onely incouragement, but incitement to the same service ( with a Manuscript Treatise of the *Sabbath* ) from the hand of a great Prelate, a glorious Starre of the first magnitude, shining illustriously in the Church, both by his admirable learning, and answerable living.

Eighthly, I was not a little provoked to lend my poore ability to the protection of the truth herein, by the importunate pressing of Master *Breerewood*, whereby Master *Nic. Byfield* was forced to the field, when hee had no thought nor minde to fight, (as wee shall seasonably note in another place); for when hee had



## The Preface to the Reader.

had excused himselfe, for being unwilling to enter the lists of controversie with him, as wanting warrant to leave his calling, and to spend his time about such confutations, M<sup>ast</sup>. Breerwood returnes upon him with this patheticall expostulation:

c How, Sir? is the defending of the doctrine you have taught, a leaving of your calling? Are you called to teach the truth, and not to defend it? Are not Gods Ministers to defend Christs truth? is that no part of their calling? or have you no warrant, say you, for such confutations? What? no warrant to confute them in the behalfe of the truth, whom ye yet condemn for adversaries of the truth? Why, Christ is the authour of the truth, or the truth it selfe; you are a Minister of Christ, there is a warrant for you: The holy Ghost is the spirit of truth, and he sanctified you to that Ministry, there is a warrant for you: The Gospel is the word of truth, you are a Preacher of the Gospel, there is a warrant for you: The Church is the Pillar of truth, you are a Pillar of the Church, there is a more warrant for you: For would not the Authour of the truth, the spirit of truth, &c. (and to all these you owe your service and allegiance) have their Minister to defend the truth? A strange thing, that Christs Ministers should have no warrant to confute oppositions made against the truth, who are bound to give their lives in defence of it! Must they spend their life and blood for confirmation of it? and may they not spend a little labour and time about such confutations? So farre he.

c M Breerw.  
his first Treat.  
of the Sabbath.  
p. 89. 90.

John 14. 6.  
Ephes. 1. 13.

Where, whether the goodnesse of Master Breerwood his cause, or the apprehension of his owne better abilities, and more list and leasure then Master B<sup>is</sup>field had, to reciprocate disputes of this sort, did more

## The Preface to the Reader.

prompt him to these braving provocations, may bee better discerned, when their different Tenets come with indifferency to be examined.

f Mast.<sup>W.C.</sup>

In the meane time, I thought this speech, after so many inducements (as before I have touched) though directed to him, was pertinent to mee: And (besides other respects) somewhat more to mee, then to Master *Bisfield*, in that a great Admirer of Master *Breerwood* brought mee divers of his Dictats on this Argument (which are not in print) that I might peruse them, and so might either take the impression of his opinions from them: or (if my judgement swayed mee otherwise) that I might endeavour to take off the error of his and other mens mis-concepts, by some better evidence of truth herein, then yet had been offered to their view.

At this marke while I direct mine aime, and ad-dresse mine endeavours, my resolution is, and care shall be, to deale with such diligence, as not to neglect any meanes of due information in matters of doubt, and with such fidelity, as not to tell a lye for God, nor to out-face a truth against the meanest man.

And, if while I devote my thoughts & pains to make some truths (not of meere speculation, but of ordinary practice) to shine (which have been obscured with manifold scruples) and to fence them from the storme of some mens oppositions, it bee mine hap to derive contradictions upon my selfe, it shall not discourage mee from any duty I owe unto the truth: for, he that gain-sayeth me in that, maketh himselfe *Gods adversary more then mine*; for, truth is not any mans so much

## The Preface to the Reader.

as his, who (I hope) will give mee eyes to see both what wrong is done unto it, and by what meanes, and in what manner it should be righted.

But if the exception he taketh against what I write be true and just, I will take it for a matter not of disgrace, but of gratification: for I shall accompt it a favour, if he shew mee an error of mine owne (and it shall be no longer mine, then untill it be seen) which yet I see not.

For which discovery, I shall hold it my duty to give him thanks, without taking offence at any good office hee performeth for the truth, and shall alwaies be ready to debate any doubtfull difference so, as (with the<sup>s</sup> Oratour) to

give or receive a refutation without pertinacy, or passion, and (as<sup>h</sup> *Lucius Albinus* and his friend) to joyne my necke with his in the yoke, sociably to

draw not the waine of our vaine conceits or selfe-wills, but the chariot of truth, that shee may ride on in state and triumph: which will (I am sure) be the last issue of these Sabbathary dissensions, wherein falshood (though for a time it may advance, as Pageants doe, by an unnaturall and violent force) shall fall under her wheele, and receive the reward of the wicked, by *Solomons* doome, *Prov.* 20.26.

In hope whereof, and heart by that hope, I shall betake my selfe to my taske, which will bee a double discourse: The former *Historicall*, wherein I shall shew how the controversie of the *Sabbath* hath proceeded from the Primitive, to the present times. The later *Doctrinall* and *Practick*, in which the differen-

g Et refellere sine pertinacia, & refelli sine iracundia, parati sumus. *Cicer. Tus. qu. 1.2. p. 137. 5.*

h Nobiscum nulla contentio, cum uterque pari jugo non pro se, sed pro causa niteretur. *Plin. epist. lib. 3. pag. 85.*

## *The Preface to the Reader.*

ces of the Doctrine shall be discussed, and the duties of practise accordingly delivered.

i In the book,  
called *Sunday*  
*no Sabbath*,  
made by Doct.  
*Pockl*.

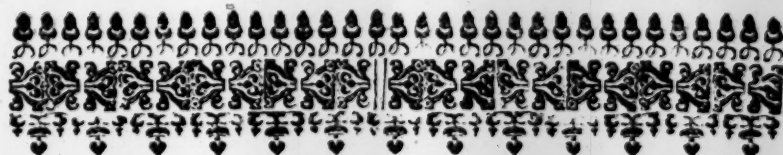
But because we can treat of none of them, without the use of Termes and Names, which are called in question, and by some condemned of profanenesse, or Judaisme, especially the name *Sabbath* (whereof we must needs make frequent mention) it will bee very convenient and neere unto necessary, first of all to discusse the exceptions taken at the titles of our weekly Holiday: Yet so, as that the discourse of them may be a preparative to reall resolutions afterwards.

In all which, the God of *Truth* and *Piety*  
be mine aide and guide.

Amen.

The





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## The Copie of the Letter mentioned in the Preface.

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To the Reverend, and our worthy  
Friend and Brother in the Mini-  
stery, Mr. *John Ley*,  
these.

(Reverend and worthy Sir)



Ince the due observation of the  
Lords *Sabbath* is of so much im-  
portance, ( both for Gods glory  
and mans good ) that the whole  
Decalogue is usually with more or lesse con-  
science regarded, as the *Sabbath* doth abound  
with, or is abated of its due respect and ob-  
servance : and being conscious of the vari-  
ety

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*The Copie of a Letter*

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ety of opinions in these dayes of contention and controversie, both touching the day and duties thereof, *Which it is ; When it begins ; By what force, and how farre it obligeth ;* with the distractions which these differences may produce in the mindes of all, especially of weake (though well-affected) Christians : wee are bold, in assurance of your wisdome and ability this way (as well as otherwise) to entreat you to add light to the truth in these points, by a serious sifting of them, and a seasonable divulging of your judicious Labours on them : wherein you shall not onely gratifie us in particular (that much desire to partake of your pious endeavours) but promote the publick good and peace of Gods Church, stop the mouthes, and stay the pens of such as are carryed away with mis-conceit and error, settle and comfort their consciences that hover betweene doubt and resolution, having neede of all learned and religious helpes, to cleare this doctrine from such clouds as doe eclipse the brightnesse and beauty of it. The Lord incline your heart to undertake this work, and so direct and assise you, every way

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*mentioned in the Preface.*

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to plead his cause, that Truth may triumph over all subtleties and sophismes, that (with their faire appearances) are apt to deceive the simple. So wee commend you to the Grace of God, and rest

Your very respective Friends and  
Brethren in the Ministry,

<i>William Moston.</i>	{	<i>Robert Whittell.</i>
<i>Andrew Wood.</i>		<i>Charles Herle.</i>
<i>John Conny.</i>		<i>Nathaniel Lancaster.</i>
<i>Samuel Clerke.</i>		<i>Richard Wilson.</i>
<i>Matthew Clayton.</i>		<i>Alexander Clerke.</i>
<i>William Shenton.</i>		<i>John Glindale.</i>
<i>Richard Holker.</i>		<i>Thomas Holford.</i>

A

The



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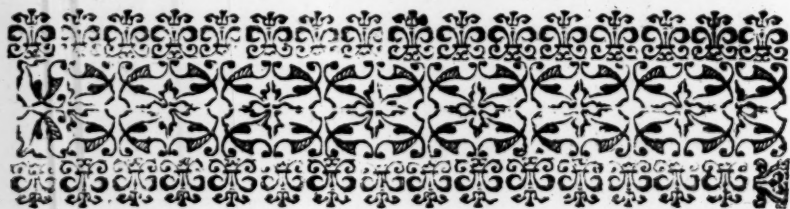
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A Premonition concerning my Sonnes  
Verses after written.

a Doct. *Frim-  
rose* in his Pre-  
face to the  
Reader, before  
his Sons Trea-  
tise on the *Sab-  
bath*.



Hough a learned and worthy a Do-  
ctor of the French Church, honou-  
red his Sonne so much, as to write  
to him, to deliver his mind concer-  
ning the *Sabbath*; I am not so fond  
a Father, as to conceive my Sonne  
(being yet by his yeares in his mino-  
rity, and among Graduates of the Univerfity, but a  
meere fresh-man, having but newly stepp'd up to the  
first and loweft degree of the Schooles) fit with that  
hand, which was but lately taken from the *ferula*, to  
take the Cenfors rod, and to paffe his judgement (or  
if that be too grave a terme for one fo young) his opi-  
nion or concept, either upon the Doctrine or any Di-  
ctates of the *Sabbath*: yet his filiall affection and poe-  
ticall fancy, prompting him to put pen to paper in  
thefe enfuing Verses, and to fend them to mee (with  
his defire) that I would allow them fome vacant page  
in my Book (as fomewhat of kinne to mine own con-  
ceptions, becaufe they be his) I have affented to him;  
but with thefe two advertifements to the Reader.

The



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### A Premonition.

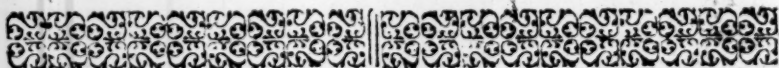
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1. The one, That hee thinke not the better of mee or my Booke, for any praise they bestow upon either; for Poetry is an Art of deceit, which measureth expressions not by the truth of the subject, but by the strength of imagination working upon it; nor is it more disposed to deceive, then naturall affection to be deceived; especially in relations of neere degree (as betwixt us two) though it be usually as more forcible, so more fallible in a descending, then in an ascending operation.

2. The other is, That my meaning in this admittance of his Muse before my Sabbathary discourse, is to engage him openly to this holy cause (as \* *Hamilcar* did his young sonne *Hannibal*, privately in the cause of the Carthaginians against the Romans); that when time and studie (with Gods blessing) have ripened him for any religious undertaking, hee may hold himselfe solemnely bound to bee zealous for Gods right in this behalfe, and faithfull and resolute to plead for it against all opposers. With these premisses I have left him roome, and given him leave (under my name) to write to the Reader in his owne stile, as followeth:

\* *Hamilcar Hannibalem filium* (non amplius novem annis natum) ad aram adduxit, eamque (cæteris remotis) tenentem jurare jussit, nunquam in amicitiam cum Romanis fore. *Æmil. Probus in vita Hannib. fol. 115.*

On



On the learned Treatise of my much  
honoured Father, intituled,  
*Sunday a Sabbath.*

Deare Sir,

**P**ardon my fault, if't be presumption here  
Before your sacred labours to appeare;  
But if you will not, I shall make my pen  
To keepe a Sabbath, and not write agen.  
In former times you meant to put to presse  
Your English Sabbath in a "Romane dresse;  
But'twould have griev'd you (sure) your work should be  
Abus'd by (what you hate) flat Popery;  
For your own name would make most think it good,  
And some to read what they not understood.  
I still lamented that your deske should bee  
The Sabbath's prison, and still kept from mee  
As well as others; and't was my delight  
(Pardon the pious theft) to steale a sight,  
And then to wish, O that this might not be  
Imprison'd in a Latin liberty!  
God heard my vote, and now hath made it true,  
You would not sloop to times, \* times should to you.

" I purposed  
to publish it in  
Latin, because  
it would not  
passe in En-  
glish.

\* My confi-  
dence for this  
the Reader  
may see in the  
end of my Pre-  
face, written a-  
bout five yeers  
agoe.

WILLIAM LEY, Student  
of Christ-Church.



# SUNDAY

## A

### SABBATH.

#### CHAP. I.

*In what cases wee may bee indifferent for the forbearance  
or use of Names : In what wee must bee chary con-  
cerning both.*

**I**F under the diversity of words  
there were no dissention touch-  
ing the things that are treated of,  
(as <sup>a</sup> *Seneca* observeth of the  
words *clemencie* and *pardon*) it  
were a waywardnesse or wan-  
tonnesse (well worthy of sharpe  
reprooffe) to wrangle, or spend many words about  
them; which <sup>b</sup> *Saint Augustine* professeth hee would

<sup>a</sup> De verbo (ut  
mea fert opi-  
nio) contro-  
versia est, de re  
quidem conve-  
nit. *Senec. de  
clement. l. 2. c. 7.*  
pag. 102.

<sup>b</sup> Ne verbi  
controversiam

vel superfluum faciam, vel merito patiar, quoniam cum de re constaret, non est opus  
certare de nomine. *Aug. Ep. Hieronymo. Ep. 28. tom. 2. p. 108.*

B

neither

neither willingly doe, nor deservedly suffer : for where the sense is sound and consonant to truth, (on both sides embraced) there is little appearance of perill in the difference of termes, and as little cause to bee curiously nice either in the allowance or forbear-

c Dum res agnoscitur, non est de vocabulis laborandum. *Aug. de Gen. ad lit. lib. 4. cap. 5. tom. 3. pag. 730.*

d Non obstant verba cum sententia congruit veritati. *Lactant. Instit. lib. 4. cap. 9.*

ance of their use. So, in effect, hath <sup>c</sup> S. *Augustine* (after <sup>d</sup> *Lactantius*) resolved, as directed thereto, not onely by the rule of Religion, which requireth among men, ( Christians especially ) as much union as may bee, *1 Cor. 1. 10.* but by the dictate of Reason; For

e Docuit me (scil. *Dialectica*) cum de re constat, propter quam verba dicuntur, non de verbis debere contendere. *Aug. contra Academ. lib. 3. cap. 13. tom. 1. pag. 618.*

*Logick* ( which is artificiall and refined reason ) <sup>e</sup> (saith he) hath taught me in consent of things, not to contend about the acception of words.

But since wee cannot hold discourse of the one without helpe of the other, ( for verball notions are to reall, (in the service of the mind) as " vessels are to meats, (for the sustenance of the body) to serve them in, to that both place and use for which they were before prepared ).

" Verba quasi vasa. *August. Confess. 1. c. 26.*

Secondly, Since not onely the things, but words also ( which concerne the Christians weekly holiday ) are brought into vehement dispute, and sometimes censoriously resolved on the wrong way.

f Nomen ferre non velle, nisi qui rei non omnino bene vult. *Bp. Andrews Ep. 1. Pet. Du-Moulin opusc. pag. 166.*

Thirdly, Since ( likewise ) men seldome except against a Word or Name, but when they wish not altogether well to the thing it selfe ( as the <sup>f</sup> Bishop of *Winchester* writeth in his first Epistle to Doctor *Du-Moulin* ).

Fourthly,



Fourthly, Since sometimes by giving up words in a matter of weight ( to gratifie the desire of the Adversary) there is advantage given therewith to the left hand, and more courage taken to contend against the right of the cause in question, which was the issue of that facility <sup>g</sup> which the Fathers at Ariminum shewed in condescending to the request of the Arrians, for the abatement of the word [*ousia*] in the doctrine of the Trinity.

<sup>g</sup> De *ousia* vero nomine abjiciendo, placuit auferri; non erat curæ Episcopis de vocabulo cum sensus esset in tuto. Hieron. *adver. Luciferian.* tom. 2. pag. 144. The Arrians required the like for the word *Consubstantialis* as Theodoret writeth. *Hist. Eccles. lib. 2. cap. 18. pag. 533.*

Lastly, Since (as <sup>h</sup> Mr. Ironside hath out of S. Augustine observed of the *Academicks*) They are not <sup>h</sup> Mr. Ironside *such simple men as not to know how to give things their proper names, who purposely make choyce* ( I may say as well, purposely make refusall) *of words which may serve to hide from the simple, and to intimate to the wiser sort of their Disciples their opinions,* (whether Sabbatharie or Antisabbatharie, if erroneous and dangerous, it is equally materiall,) It is (as I conceive, upon all these considerations of weight and moment) very requisite to make search, and to seeke for satisfaction of scruples (in this controverfie of the Sabbath) both for words and things: And (to conclude with our former comparison) as vessels must be scoured before meat be served to the Table in them: so words must first bee cleared, (which is requisite in the tryall of the title of the day of rest, as well as in other Questions) before the matters in difference (which they import) can well be brought in to be discussed.

## CHAP. II.

*Of the divers Names of the Christians weekly holiday.*

**T**HE Names of that day, which wee Christians keep for our weekly holiday, are divers; the first name was *the first day of the week*: a name (for Antiquity) as old as the beginning of the first weeke of the world, *Gen. 1. 5.* And that title is given it by all the foure Evangelists; by Saint *Matthew, chap. 28. ver. 1.* Saint *Mark, chap. 16. ver. 2.* by Saint *Luke in Acts 20. ver. 7.* and by Saint *John chap. 20. ver. 1.* as also by *S. Paul, 1 Cor. 16. 2.* eight times (as <sup>a</sup> Master *Braburne* numbers them) it is called *the first day of the weeke by the holy writers of the new Testament*, all of them using, in the Greek, a *cardinall* number for the *ordinall*, as *Moses* doth in the Hebrew, in the

<sup>a</sup> Mr. *Braburne*.  
Defence, p. 162

<sup>b</sup> Ethnicis semel annuus dies quisque festus est, tibi octavo quæque die. *Tert. de Idol. cap. 14. tom. 2. p. 457.*

<sup>c</sup> Hic dies octavus, id est, post Sabbatum primus, & dominicus. *Cypr. lib. 3. Epist. 8. p. 80. col. 2.*

<sup>d</sup> Dominicus verò post septimum, quid nisi octavus? *Aug. præfat. in Psal. 150. tom. 8. part. 2. p. 1058. 1059.*

forecited Text, *Gen. 1. 5.* <sup>b</sup> *Tertulian*, <sup>c</sup> *Cyprian*, and <sup>d</sup> *Augustine*; and, if wee may beleieve Master *Braburne* (but wee finde no prooffe for it) all Churches call it the eighth day, not that they would have a Christian weeke longer

then after the old computation, (which took up with the number of seven) but for that, (as it is cleare by the words of Saint *Augustine*) it being after the Saturday, which was the seventh, if a man count on, the next day following maketh the eighth: and (without any intention to make the circle of the weeke one day wider then it was before) they made the account in this

this sort, and named it the eighth day, the rather, with reference to Circumcision, which was on the eighth day to bee received : and therein (as <sup>e</sup> S. Cyprian thought, and <sup>f</sup> S. Augustine hath the like conceipt) was the Christians weekly holiday prefigured.

With these Appellations of number & order, we may remember those Titles of honour ascribed unto it by <sup>g</sup> Chrysologus, who calleth it *the primate of dayes*, and by <sup>h</sup> Ignatius, who advanced it to a denomination of an higher straine, naming it the *Queene and Princeesse of dayes* (other feast-dayes being as <sup>i</sup> concubines, and the worke-daies as hand-maids) not (as <sup>k</sup> Mr. Brab. would have it) as if hee left the Title of King and Prince for the Saturday Sabbath : for if hee had meant such a titular prelation of that day above the Lords day, hee would not surely (where hee speaketh of them both) have adorned the one with the title of a Queene, and not the other with the title of a King ; which hee hath no where done, nor any body else (for ought that I have yet either read or heard) but Mr. Brab. it is his peculiar Courtship, whereby he would restore the old Sabbath to the prerogative of a Crown, after it hath been justly deposed from it for many hundred yeers together in the Christian Church.

<sup>e</sup> Octavus dies, id est, post Sabbatum primus, quo Dominus Circumcisionem spiritualem daret, hic dies octavus præcessit in imagine. Cypr. lib. 3. Ep. 8. pag. 89. col. 2.

<sup>f</sup> August. in Psalm. 150. tom. 8. part. 2. pag. 1059.

<sup>g</sup> Chrysologus. Serm. 77.

<sup>h</sup> Ignat. Epist. ad Magnens. vocat. τῶν βασιλίσσα καὶ τῶν ὡατον πασῶν ἡμερῶν. pag. 57. Edit. Genev. 1623.

<sup>i</sup> Mr. Godwin in his Moses and Aaron. lib. 3. c. 3. p. 110, 111.

<sup>k</sup> Mr. Brab. in his Discourse upon the Sabbath, in 8<sup>o</sup>. page 53. In his Defence in 4<sup>to</sup>. page 159. & 488, 490.

Besides,

<sup>l</sup> The Bp. of  
Elie in his  
Treat. of the  
Sab. pag. 75.

Besides, the Bishop of <sup>l</sup> *Elie* hath pertinently replied to this imaginary preheminance of the Jewish Sabbath, by giving instance of the Rabbins stiling it by the name, not of a King, but of a *Queene*; and of the Philosopher and Oratour terming Justice, Eloquence, and Morny by the same title: and hence hath hee rightly inferred, that *Ignatius* named the Lords day *the Queene of dayes*, not by way of derogation, but to signifie the eminent and transcendent honour of the day. But, howsoever the words went in *Ignatius* his time, to call the one a King, the other a

<sup>m</sup> The Ebionites keepe the Jewish Sabbath; and celebrate the Sunday also.  
*Euseb. Eccl. Hist. l. 3. c. 24. pag. 50.*

*Queene*, in our daies', would sound like an <sup>m</sup> *Ebionitish* combination, or marriage of Saturday

and Sunday together, (for the Ebionites honoured them both with a weekly observation); but, for that, *Mr. Brab.* (while hee disavowed the Lords day on the one side) and others of sounder judgement (disclayming the Saturday Sabbath on the other) would bee ready to forbid the banes of matrimony beforehand, or afterwards to sue out a divorce.

There is another name of this day, which hath a sound of dignity, with a sense of diminution; for some of late (saith <sup>n</sup> *Dr. Bounnd*) have given it a new name (unknowne to the world, and not properly belonging to it) calling it the *Kings day*, the *Queens day*, the *Emperours day*. So have some Divines done, saith he, but he nameth them not, and it is not worth the while to seek after the names of such ungodly godfathers: ungodly (doubtlesse) if, in giving it these names, they meant, as there is good cause to suspect, thereby to degrade the day from all sacred, to meere  
secular

<sup>n</sup> *Dr. Bounnd*  
on the Sabbath.  
*part. 1. p. 117.*



secular Authority. But these Appellations already specified are either out of use, or out of Question; and so wee may quickly quit them, and may betake our selves to the consideration of other Titles, of more regardable observation in our dayes.

### CHAP. III.

*Of three most usuall names of the Christians weekly Holiday, Lords day, Sunday and Sabbath: And first of the name Lords day, Rev. i. 10. The strange opinion of Doctor Gomarus, and Master Braburne, charging the Title (as applyed to the Christian Sabbath) with impertinencie and novelty.*

**T**He names of our weekly Holiday more frequent in use, and yet not free from exception, are three, the *Lords day*, *Sunday*, and *Sabbath day*: I put the *Lords day* first, though it bee the youngest name of the three; not as <sup>a</sup> some who preferre it so farre, as by it to put downe the use of the other two; but because it hath so much in preheminence of dignity by its notation, of neere reference to the Authour of Rests, and Father of Lights, as maketh amends for what it wanteth in age and seniority; and the *Sabbath* I place last, though it bee the eldest of all, because I shall most insist upon it, and best conclude with it, in regard of the reall inquiries and observations, which (with reference to it) must begin when this Logomachie, or word-warre is at an end.

The title *Lords day* is not taken from Saint Paul, 2 Cor. 10. 26. wherein hee saith, *the earth is the Lords*,  
and

<sup>a</sup> Dr. Bound on  
the Sab. part. 1.  
p. 110. & 120.

and so that day may be called the *Lords day* in a com-

b As the earth is the Lords, 1 *Cor.* 10. 26. because the Lord made it, and all things therein to serve man in his ordinary and common use, *Gen.* 1. 26. & 9. 3. So this day is called the *Lords day*, because Christ ordained it for mans ordinary and common use, that is, for a working day. Mr. *Brab.* defence of his Discourse. pag. 240.

mon sense, because the Lord made it for a common use, as b Master *Brab.* (not by any common, but by his own singular conceit) hath said: but from Saint *John*, *Rev.* 1. 10. where he saith, *I was in the Spirit on the Lords day*; that is,

on the day on which Christ our Lord rose from the dead; Upon this ground grew the observation of that day we celebrate, under that name wherein both the most, and the best Authours doe agree.

Against this, exceptions have been taken by two late Divines, who each of them have written two Treatises a piece upon the weekly Holiday of the Church, and have in all foure sought, by new surmises, to shift off the title, both as *in*, and *to* this text of Saint *John*: the one is Doctor *Francis Gomarus*, the States Professour of Divinity in the Universitie of Groning; the other Mr. *Theophilus Braburn*, a Minister of the Countie of Norfolke, a man, as the Bishop of Elic (of whose Diocesse hee was, when hee was Bishop of Norwich) c noteth of him, who laid a load of disgrace and contempt on his *Puritan* adversaries, as hee termeth them. Doctor *Gomarus* maketh the *Lords day* to bee the same with the day of the Lord, and by

c In his Epist. Dedic. pag. 22, 23. before his Treat. of the Sabbath.

d De die apparitionis Domini; aut in carne, ut dies natalis; aut quâ, illi vifione, patefecit futurum Ecclesiæ statum. pag. 78. *Thef.* 36.

the day of the Lord understandeth the day of the d Advent, comming, or appearing of the Lord, *Amos* 5. 8. *Malach.* 3. 1, 2.

and this appearing hee taketh to bee either the day of Christs birth, or that peculiar day, wherein, in an especiall vision, hee appeared to Saint *John*, and revealed

led

led unto him the state of the Church for future times,  
or the day of judgement <sup>e</sup>

<sup>1</sup> *Cor.* 5. 5. but he <sup>f</sup> pitcheth upon  
our Saviours birth day, applying  
unto it that which hee said of *Abraham*, viz. That hee rejoyced to  
see his day, *Joh.* 8. 56.

<sup>e</sup> Sic, *1 Cor.* 5. 5. ut spiritus salvus sit in  
die Domini, quo, scil. apparebit ad judi-  
cium. Dr. *Gomar. Invest. Sav. c. 6. Ibid.*  
*Thef.* 34.

<sup>f</sup> Si verò diem natalem intelligamus,  
aliquanto expressior erit circumstantia  
temporis. Dr. *Gomar. Ibid.*

Upon that Text that rarely learned <sup>g</sup> Bishop of <sup>g</sup> *Ep. Andrews*  
*Winchester* observeth, *That Christ had two eminent* in his Serm.  
*dayes; his Genesis, or his comming into the world, and* *Joh.* 8. ver. 56.  
*his Exodus, or his going out of the world; the first of*  
*his Nativity, the last of his Passion.* But for one *Gene-*  
*sis*, hee might have noted a threefold *Exodus*; one, out  
of the world of men into the grave; another, out of  
the grave into the world among men againe; and a  
third, out of the neather world into the upper, by his  
ascension from earth into heaven.

Master *Braburn* in his first discourse of the Sabbath,  
having brought in the Jewish <sup>h</sup>  
*Sabbath*, and all the fore-named  
dayes (except that of his appari-  
tion to Saint *John*, which is Dr.

<sup>h</sup> The Sabbaths were called the Lords  
holidayes. *Ex.* 58. 13. now, if the Sabbath  
be the Lords holiday, it is the Lords day.  
*M. Brab. in his discourse. pag. 8.*

*Gomarus* his peculiar conceipt, so far as yet I have ob-  
served) as rivals with the day of Christs *Resurrection*,  
for reputation and right to the title *Lords day*, of that  
title saith thus; *And which of them John had respect*  
*unto (scil. when hee mentioned the Lords day) the*  
*Scripture is altogether silent*: and if hee and Doctor  
*Gomarus* had beene silent too, it had beene much bet-  
ter; but to make the matter worse against the Anti-  
quity of it, they both take such exceptions as these; <sup>i</sup>

Master <sup>i</sup> *Braburne* in generall saith, *The name of the* <sup>ence of the Sab-</sup>  
*Lords* <sup>bath. p. 243.</sup>

*Lords day was but new, and put upon Sunday since Christ, and that not many yeeres too since Christ: hee might haply have read in Symeon Metaphrastes, that*

*k Baron. Annot. tom. 3. ad an. 315. num. 16. col. 163.. See also Pol. mrg. de Invent. rerum, lib. 6. c. 5. p. 366. who relates the conceipt, and refutes it, as Baronius doth.*

*l Si ista appellatio ab Apostolis promanasset, & in Ecclesia fuisse recepta; an credibile est potuisse fieri ut Justinus Martyr (antiquissimus atque incorruptus Scriptor) ea, in accurata rituum descriptione omissa, solis diem aut unum Sabbatorum, aut primam hebdomadis tantummodo nominaret? quemadmodum in Apologia, pro Christianis, & Dialogo cum Tryphone. Gom. Investig. Sab. cap. 6. pag. 76. The like is in his defence of his Investig. c. 10. pag. 135, 137, 141, 142.*

*Silvester the first, first gave that title unto it, which k Baronius confuteth: Doctor l Gomarus more particularly telleth us, That, in Justine Martyr's time, the Christians weekley holiday was not noted by that name, since hee useth other titles, as Sunday, and the First day of the weeke, but maketh no mention of it at all by the name of the Lords day, albeit, if it had beene in use from the Apostles time to his, hee had good occasion both to note it in his Dialogue with Tryphon the Jew, and in his Apologie to Antoninus, where hee maketh an accurate description of the rites of the Christian*

*Religion.* From his silence then in so commodious places for remembrance, Doctor Gomarus inferreth, that it was not derived from the Apostles, nor received into the Church till after Justine Martyr his dayes; so that, in summe, their objections against this title, are reduced into two heads, *Impertinency* and *Novelty*.

First, for *Impertinency*; they would make the title *Lords day* no more pertinent or proper to the Christians weekley holiday, then to divers dayes, called in the Scripture *the day of the Lord*; nay, more pertinent to others then to it.

Whereto I answer for the present (reserving further satisfaction to the next Chapter,) First, That  
wee



wee may conceive (as a late <sup>m</sup> Writer distinguisheth) a difference betwixt *the day of the Lord*, and *the Lords day*, or *Dominicall day*, (as the Rhemists in English turne the text, *Rev. 1. 10.* not so much for congruity to the Originall, as to make obscurity in the Translation;) for many things in the generall may be said to be the things of the Lord, which yet are not to be named *Dominicall* things; as, *the trees of the Lord*, *Psal. 104. 16.* which Doctor *Gomarus* himselfe would not think fit to be called *Dominicall trees*; and many things are said to be Gods, which are not *godly* nor *divine*: for, in use of speech, the former importeth a common right, which is a right in God to the creatures in common; the later, a right of peculiar appropriation to himselfe.

Secondly, Howsoever that distinction prove (and though it be true and pertinent, it is, I confesse, somewhat nice and curious, so that few, upon their owne reading of the Scripture, will take notice of it); yet the distinction of <sup>n</sup> Doctor *Gomarus* is manifestly faulty, both in it selfe, and in respect of the purpose for which hee frameth it. For, hee distinguisheth betwixt the day of the Lords Advent, comming, or appearing, and his Resurrection, as his words partly expresse, and partly imply; and this, to the end that hee may transferre the title *Lords day* from the day of the Resurrection to some other; whereas indeed, that day on which hee arose, was as well an Advent, or day of appearance unto men, as that which hee

*m* Rejicimus Hæbraïsmum, illud; multum enim interest inter *diem Domini*, & *Dominicum*; illa enim est appellatio generalior, hæc strictior & specialior; multa enim dicuntur Domini, tamen non sunt Dominica; ut, *arbores Domini*, *Psal. 104. 16.* quas, puto, *arbores Dominicas Gomarus* non vocabit; & multa Dei dicebantur, quæ tamen divina non erant; ut, *montes Dei*. *Inquisit. de Sabbat. pag. 84, 85.*

*n* *Gomar. In-  
vest. Sab. cap. 6.  
p. 74. Thes. 33.*

so nameth by way of opposition unto it; for hee came that day, and, as by a new and admirable birth, appeared to many, *Mark 16.9.*

• *Mr. Primrose*  
his treat. of the  
Sab. or Lords  
day. part. 3. c. 1.  
p. 198.

Thirdly, To prevent mistaking of the Tenet, which I hold in the triall of right betwixt the day of our Saviours Resurrection, and other dayes set up with it in competition for the title *Lords day*; I professe with *Mr. Primrose*, (though in many other points I must dissent from him) *that I doe not conceive there is any morall necessity that that day of the weeke on which Christ rose from the grave, should bee kept holy in the Christian Church, rather then the day wherein hee was borne, or the day wherein he suffered on the Crosse, or the day wherein he ascended into heaven.*

Fourthly, While therefore I plead for preheminence of right for the day of the Resurrection, to the title in question, I take not upon me to render reasons for it, demonstratively necessary; yet I doubt not but, upon serious consideration, they will bee found such as (together with the consent of all, or at least, of the most, and best approved Authours in all ages, who have unanimously met in the explication of that title of *Saint John*, and the application of it to the day of Christs Resurrection) will appeare evidence sufficient, in a point of no greater moment then this is, and such as will not bee counterpoyzed by any prooffe for the contrary Tenet.

CHAP. IIII.

*A comparison of the old Sabbath day, the day of our Saviours Birth, of the day of his Passion, Ascension, and of his Apparition to Saint John; with the day of his Resurrection, touching right to the Title Lords day; and the prebeminence and propriety of that Title to our weekly holiday.*

**T**Here bee many dayes that are set up with the day of our Saviours Resurrection, in contestation for this title *Lords day*, (as in the precedent Chapter hath partly been observed) viz. *The old Sabbath, our Saviours Birth-day, the day of his Passion, Ascension, the day of his Apparition to Saint John, and the day of judgement.*

And first for the *old Sabbath* (for here it may have the first place, though I have given reasons why elsewhere I ranke it otherwise) concerning which I say, though in the fourth Commandement, *Exod. 20.* it be called [*the Sabbath of the Lord thy God,*] and so in that respect (albeit it bee there rather declaratively then preceptively brought in) it may bee named the *Lords day*, as <sup>a</sup> Master Braburne

pleadeth; yet that is but by vertuall intimation, not by formall denomination, as *S. John* hath it, *Rev. 1. 10.*

Secondly, Though it had been called expressly by the name of the *Lords day* in the old Testament, (and so long as it was in force, it was indeed the *Lords day* in especiall maner, as is the day we celebrate now)

yet

<sup>a</sup> Mr. Brab. Discourse on the Sab. pag. 8. And in his Defence, saith he, *The Son of man is Lord of the Sabbath*; Wherefore the seventh dayes Sabbath may be truly called the *Lords day*. Mr. Brab. Defence, pag. 238.

b Mr. Braburn.  
Discourse of  
the Sab. p. 8.

yet it is not probable that day being generally noted by the name of the *Sabbath* from its first originall, both in the old Testament, and in the new, that Saint *John* would entitle it by a new name, having an old one already of pertinent importance, and permanent continuance, especially there being a new day of especiall note, and capable of that new title, (as <sup>b</sup> Master *Braburne* confesseth) viz. the day of the *Resurrection*, to which, for its dignity in it selfe, and for distinction from other dayes, it might more properly bee applied.

II. The day of  
Christs Birth.

c Vide variantes de eare sententias à Belarmino collectas. Bell. l. 2. de Ro. Po. cap. 5. p. 336. col. 2.

d Euseb. Ecclef. Hist. l. 5. c. 21. pag 91.

Secondly, for the day of *Christs Birth*, or his first *comming*, albeit it bee a day of high account, yet the time of it was so farre from being so illustrious in the primitive times as that day which wee call the *Lords day*, that neither the day of the weeke is certainly knowne, nor the day of the moneth, nor the moneth of the yeere, no nor the yeere of our Lord so cleared, but that there is and hath beene much controversie about them. Hence is that <sup>c</sup> diversity in computation of his age, while some reckon his life at 30. some at 33. some 34. and some at 50. yeeres of age.

There was difference also, I confesse, about the Feasts of the *Resurrection*, commonly called the Feast of *Easter*, as <sup>d</sup> *Eusebius*, and other Ecclesiasticall Writers have observed. To which I answer, that the dissention was about the *time* of solemnitie, whether it should be ordered by the course of the Moon (which would cast it upon any day of the weeke, as it fell out among the Jewes) or were to bee confined to the day wee celebrate: but there was no difference, for the day



day of the Resurrection, which it was in the order of the weeke, a matter of chiefe moment in a weekly holiday, for that there was good agreement on all hands, there being cleare texts of Scripture to take off all doubt in that respect.

Which doth plainly evince, that our Saviour arose the first day of the weeke, viz. on the day the heathens called *Sunday*, and wee Christians *Lords day*: But there neither is, nor can bee just, plaine, and apparent prooffe for the day of *Christs birth*, which it was, either for order among the dayes of the week, or moneth of the yeere, or for number in the yeeres of the world.

*Ob.* The learned Bishop of Winchester saith, <sup>e Br. Andrews</sup> *There is no day so properly Christs as his Birth day; which may appeare, saith hee, if wee set it in comparison* <sup>his Sermon on Job.c.8.v.36. part.1.pag.62.</sup> *with other dayes of most memorable note, as the day of his Passion, Resurrection, and Ascension: for the day of his Passion, that was not so properly his, because two theewes suffered with him at the same time, in the same place, after the same manner: Nor the day of his Resurrection; for as hee rose from the dead, so did others the same day, and went into the holy Citie: Nor the day of his Ascension; for Enoch and Elias had their ascension too, and that long before his: But his Birth day was his without a fellow; none ever so borne, none ever born such a one; and therefore (as no Festivitie is besides it) it is attended, as Christ himselfe, with an Apostolicall retinue of Holidayes, which reckoning every day in Christmas (being usually freed from secular labours) for a moneth, make up the fulnesse of time, and so it is the recapitulation of the whole yeere, as*  
the



f Bp. Andrewes the. f Bishop maketh the allusion and accompt.  
Serm. on Gal. 3.

4. p. 23.

Where to wee shall returne a reasonable Reply, which shall want neither light of truth, nor weight of authority; for wee shall bring in that great and reverend Prelate to drive back that Objection, and this it is;

Repl. Though that day of *Christs Birth* have much in it, which is peculiar to Christ, because, as he saith, *none was ever so borne, none ever borne such a one*; yet that is no more then wee may say for the day of his *Resurrection*; for *none was ever so raised, none ever raised such a one*: and so in this respect, even by his owne argument, the dayes are even; but herein the day of his *Resurrection* hath the advantage of dignity above the day of his *Birth*: by his *Resurrection* hee was declared mightily to bee the *Sonne of God*, Rom. 1. 4: for hee rose by his owne power, (as none ever did;) and by his *Birth* hee was in some respects declared scarce to bee the *Sonne of man*; for, as Saint Luke sheweth, chap. 2. ver. 7. hee was borne in a stable among the beasts, and laid in a manger for a cradle. Hereof saith the learned Bishop g, *The Divell breathed upon our first Parents with Eritis sicut dii, and infected them with it, to make themselves equall with God, which is plaine robbery; for that robbery of theirs was the Sonne of God robbed (as I may say) and quite spoyled of his glory; for their puffing up, exaltation, hee was made empty; for their lifting up, exaltation, was hee brought low; for their comparing with God, came hee to compared with the beasts that perish, lay in their manger.* Wee see this (saith hee) preaching of his *Birth-day*, and therewith we may observe, that though hee were

g Bp. Andr.  
Serm. 12. on  
the Nat. p. 114.

were a Lord, hee shewed himsef no Lord in this respect, as at his *Resurrection* hee did : and for the title of the day we celebrate, to that title in Saint *John* (as by a peculiar right) the Bishop is expresse and peremptory, as by <sup>h</sup> his words will appeare, which here we forbear, since we shall more seasonably bring them in another place.

<sup>h</sup> B. *Andrewes* in his Speech in the Starre-Chamber against Master Trask. pag. 73, & 74.

Thirdly, For the day of Christs *Passion*, <sup>i</sup> Master *Braburne* saith, *that Friday was the greatest day ; for on it Christ bore the unsupportable wrath of his Father, which made him cry out, My God, my God, why hast thou forsaken mee ? But on the Resurrection day, there was onely Christs soule put into his body, and so revived again : Now, it was a greater matter (as I think, saith hee, everyone will confesse) for the Deity to support the humanity on his Passion day, then to put his soule into his dead body on the Resurrection day.*

<sup>i</sup> Mr. *Braburne* his defence of his Discourse, pag. 249 250. Hee saith also for Friday, May not a man say thus? Friday must bee a Sabbath day, because on Friday Christ suffered ; and Thursday must bee a Sabbath day, because on that Christ ascended : thus wee may as well have three Sabbaths in a weeke, as this one Lords day. Master *Braburne*, Defence, page 249.

To which I answer, that though it bee granted to be a " greater worke for the Divinity to support the humanity in the *Passion* of our Saviour, then to restore his soule to his body at his *Resurrection* from the grave: yet was not the day of his *Passion* so fit to be set up for a constant Festivity, which was to bee celebrated with rejoycing ; for the day of our Saviours *Passion* (as the <sup>k</sup> Bish. of Winchester well noteth) was no such day, nay, saith he, *that day was none of his* : for he saith to them that took him, *hac est hora vestra, this is your houre* ; so theirs it was, not his ; and if not his, not so fit to be called by his name, *the Lords day.*

" I say greater, not harder: for to the divine Power, which is infinite, nothing is hard ; but all things not only possible, but easie.

<sup>k</sup> Bish. *Andr.* his Sermon on *Joh. 8. 56. p. 64.*

D

Secondly,

Secondly, *It was not his day; nay, it was no day neither, but the houre and power, tenebrarum, of darknesse: This is your houre, and the power of darknesse, Luk. 22. 53. and (as he there addeth) so night rather then day.*

Thirdly, But without all question, no day of joy; *the heavens were darkned, the earth quaking, the stones rent, every one going their wayes, beating their breasts for sorrow; that was no sight to rejoyce at, that no day to rejoyce in.* Thus farre that reverend Prelate.

<sup>1</sup> Epiphan. orat.  
de Ascens.

Fourthly, Nor did the day of *Ascension* (though an high day) ever ascend to that height of this titular honour, (howsoever <sup>1</sup> Epiphanius preferre it before the *Nativity*, *Resurrection*, and the Feast of *Pentecost*) to be stiled, in the usuall language of the learned Fathers of the Church, by the name of the *Lords day*, (as I shall shew anon) as the day of the *Resurrection* was: nor need it seeme strange, that rather that day, then either the day of his *Passion* on the one side, or of his *Ascension* on the other, should have the dignity of that denomination; for it holds the middle place, (though with a different distance) and the middle place, for the most part, is most honourable; as in the request of the mother of *Zebedees* children for the next seats to our Saviour in his Kingdome, though it were a presumptuous suit, *“that one might sit on his right hand, and the other on his left; yet it implied a little modestie and good manners, that shee left the middle place, as the prime place, to Christ himselfe, as a Judge on the Bench, with his Assistants and Assessors on either side.*

<sup>“</sup> Mat. 20. vers.  
21.

Secondly, In this situation of the *Resurrection* of  
our

our Saviour, it hath on the one side, the black shadow of his *Paffion*; on the other, the reflexive rayes of his *Ascension*, to add to its glory: for, so soone as hee had raised himselfe from the dead, his glorified bodie had its qualification for ascent, and was readily disposed thereunto, if the time had beene come: and when it did come, as his *Resurrection* made an addition of honour to his *Paffion*, (for it gave proof, that his life was rather freely given by himselfe, then forcibly taken from him by others); so did his *Ascension* to his *Resurrection*, for that gave evidence that his bodie was raised with all those excellent qualifications which made it meet to mount up on high, and much more fit for heaven then for earth; and though hee tarried still below in his person, his *Resurrection* was not the lesse glorious for that; the Angels of heaven are as excellent spirits when they come downe *Jacobs* ladder, as when they goe up.

Thirdly, Though the *Ascension* of our Saviour, locally considered, be an high degree of elevation above his *Resurrection*; yet, Theologically taken, it hath not such an exaltation of dignity above it; for his high humility in conversing still among men on earth, when hee might have immediately mounted up into heaven, addeth much to the honour of his *Resurrection*: for, hereby (as "*Plinie* saith in his *Panegyrick* to *Traiane*) may the highest grow yet higher, when hee comes downe (and so may wee say when they keep downe) below the elevation of his owne advancement. And who would not think *Solomon* worthy of as much honour honouring God upon his knees, 2 *Chron.* 6. 13. as sitting upon his Throne; being no

Te ad sidera  
tollit humus.  
Plin. Panegy.



lesse a King on earth, but an holier, humbler subject to the King of heaven in the one posture, then in the other?

If altitude of place must carry away the preeminence of things and persons, the fowles of the aire would flie up with it, and leave men, as their inferiours, on earth below; who, by Gods primitive appointment were to bee their lords, and to have dominion and soveraigntie over them.

Fourthly, But howsoever the comparison betwixt the *Resurrection* and *Ascension* go, in respect of themselves, yet in respect of men, who are to make observation of them both, the *Resurrection* is more remarkable in these respects;

First, In that the *Resurrection* was made knowne unto more by his severall apparitions, both to more in number, and more oft in time; for hee was scene at one time to no fewer *then five hundred brethren at once*, 1 Cor. 15. 6. His *Ascension* was seen but by a few, viz. but by his *Apostles*, Act. 1. 2. 9.

Secondly, As for number, so for time, his *Resurrection* was manifested more often then his *Ascension*; for, as Saint *Luke* observeth in that Chapter, by *many infallible tokens*, hee was scene of them by the space of *forty dayes*, and spake of the things appertaining to the *Kingdome of God*: But his *Ascension* was sudden, in a manner in a moment, Act. 1. 9.

Thirdly, As Christs *Resurrection* was manifested to more, and more often, so more clearely also; as the Sunne at his rising appears to us more fully then when it is ascended to high noone. And it is to bee observed, that whereas our Saviours *Resurrection* is set  
downe



downe with assured evidence of sense, for hee was said to bee seene *by many infallible tokens*, *Acts* 1. 3. yea, and hee was felt too ; for though hee said to *Mary*, *Joh.* 20. 17. *Touch mee not, for I am not yet ascended*, yet did *Thomas* touch him, and put his hand into his side, *vers.* 27. But for his *Ascension*, it was more sudden, and at further distance ; and it is noted, that it was lesse in sight ; for, *when hee ascended*, saith *S. Luke*, *a cloud took him out of their sight*, *Act.* 1. 9.

Fourthly, Though the *Ascension*, touching the particular day of the moneth, be thought to have been the <sup>m</sup> sixth of *May*, and for the day of the weeke, by probable conjecture, be supposed to have been *Thursday*, (for it is but probable, else *Saint Chrysostome* would not have said (as <sup>n</sup> hee did) *that hee ascended on the Sabbath* ; nor would it bee doubted (as it is by divers) whether the forty dayes from our Saviours *Resurrection* to his *Ascension* (mentioned *Act.* 1. 3.) be to be reckoned *inclusively*, as taking in both ends of that accompt ; or *exclusively*, for the one or both), yet neither that, viz. the day of his *Ascension*, nor *good Friday*, nor any other day, which in any sense is called the *Lords day*, is so often, and so expressely and punctually noted, with its place, and order in the weeke, as the day on which *Christ* rose from the dead, which is precisely observed by all the Evangelists ; therefore none of them in all respects is so fit to bee set up for a weekly Holiday, and to be named the *Lords day*, as that is ; and being now weekly observed (as the dayes of the *Birth*, *Passion*, and *Ascension* of *Christ* are not) it hath best right to the red Letter, and to bee eminent above the rest, both in brightnesse of colour, and

<sup>m</sup> *Christus*  
*mortuus Mar-*  
*tii 25. resur-*  
*rexit Martii*  
*27. ascendit*  
*Maii 5. Lorin.*  
*in Act. 1. 7. 11.*  
*pag. 33.*  
<sup>n</sup> *Chrysost. apud*  
*Lorin. Ibid.*

and dignity of denomination, and so to bee called the *Dominicall day*, or the *Lords day*, κατ' ἐξουσίαν, both before and above all the rest; which title it may hold now not onely by originall right, but by ancient prescription, as we shall shew in another place.

Nor can this title bee so shrunked up in that place where it is mentioned, *scil. Rev. 1.10.* as to be confined to the day of the Lords appearance and revelation to Saint *John* (as some would have it): for it is opposite to common sense; which may appear thus,

First, The Apostle beginneth the narration of the vision with the time, *I was in the Spirit on the Lords day*, as not onely distinguishing the time from the Apparition, but premising it, as being indeede before it.

Secondly, He mentioneth the day as a time known already to the Church, as those that report to others a thing done at such a time, presuppose that that time is not unknowne unto them: but the day of his *Revelation* to Saint *John* was unknowne, and the day of the Lords *Resurrection* was not; therefore, it is much more like the day of his *Resurrection*, then of his *Apparition* to Saint *John*, was intended by the Apostle.

Thirdly, If the *Lords day* and the day of *Apparition* in this place were the same, it were no Revelation, or giving of light to the matter, but the drawing of a curtaine, in stead of the opening of a casement: for this glosse doth rather darken, then cleare the text.

Fourthly, To understand by the title *Lords day*, *Rev. 1.10.* the day of his *Apparition* to Saint *John*, or the

o Sic dies hic  
à Johanne Do-  
minici dici ap-  
pellatione in-  
signitus dica-  
tur, quòd in eo  
Deus quam ad-  
miranda pro  
Ecclesie esset  
salute factu-  
rus, declara-  
bat. Apud Rob.  
Locum effig. ve-  
ri Sabbatis.  
pag. 51.

the day wherein hee was ravished in spirit, is, as some conceive, to make a meere *P tautologie* in the text, as if it should bee read thus; *In the day of this Apparition hee appeared unto mee*; or, *in the day I was in the spirit, I was in the spirit*: So the Authour of the Booke called *Inquisitio de Sabbato*, wherein hee keepeth closer to *Gomarus* his Comment, then *Gomarus* his Comment to the Text of *S. John*.

p Si pro die Apparitionis solum intelligatur, tautologia erit divina sapientiâ indigna: sic enim esset sensus, *In die apparitionis huius, vel in die quo correptus eram à Spiritu, correptus eram à Spiritu.* *Inquisit. de Sabbat. per Nath. Eat. pag. 86.*

Fifthly, Before Doctor *Gomarus*, not any (at least, none that was held for an orthodoxe Doctor) did ever light upon such an exposition as this, [*viz. that by the Lords day, Revel. 1. 10. should bee meant the day of the Lords apparition to S. John,*] which the Doctor himselfe seemes sometimes not so well to like, but that (for right to this title *Lords day*) <sup>q</sup> hee preferreth the day of Christs *Nativity*, the day of his appearing in the veile of his flesh, before the day of his appearing by-revelation to Saint *John* (as wee have noted his opinion before) and withall, (so farre as it proceedeth to the prejudice of the day wee plead for) confused it. And for the fancie both of Dr. *Gomarus* and Mr. *Braburne*, that by the title *Lords day, Rev. 1. 10.* may bee conceived the day of the Lords comming to his last Judgement, (for which the one citeth *Luk. 17. 30.* the other, *1 Cor. 5. 5.*) I answer, first to the opinion it selfe, and then to the prooffe.

q *Gomar. In-vest. Sab. cap. 6. Thef. 36. p. 75.*

For the first, I say, That Saint *John* speaketh, as wee noted before, in the readiest construction of the words, as of a day that was in being before that Vision, and so knowne, that the Reader might take notice when

when the Vision came unto him : but the *day of Judgement* is not yet come, and so unknowne to man, that our Saviour saith of it, *but of that day and houre knoweth no man, no not the Angels of heaven, but my Father onely, Mat. 24.36.*

Secondly, For their proofes, though both places produced be meant of the *day of Judgement*; yet, that they appertaine not to the title now in question, wee may observe, that neither of them nameth the day, as Saint *John* doth the *Lords day*; for in the one, viz. *1 Cor. 5.5.* it is called *the day of the Lord Iesus*; in the other, viz. *Luk. 17. 30.* *the day of the Sonne of man*: So that this device of the *day of judgement* (as to the day pointed out by Saint *John* in his appellation) is void of all judgement, and withall, so full of presumption, that if any man should goe on in commenting on the *Revelation* throughout, to the last Chapter, as hee begun with the first, hee might thereby derive upon himselfe a wretched right to those plagues, with commination whereof Saint *John* shuts up, and seales up his mysticall Prophecie, *Revel. 22. 18, 19.*

r M. Brab. in  
his discourse.  
pag. 8.

f M. Brab. in  
his Defence p.  
163. and 175.

*Ob.* But, if wee take the *Lords day* for the *Resurrection*, (for that, as r Master *Braburne*, notwithstanding his crosse conceits, confesseth is properly the *Lords day*) it will not follow that it should be a weekly Holiday; it may suffice for that title, being given it but once in Scripture, f if it be celebrated some one first day, though but once a yeere, as the *Nativitie*, *Passion*, and *Ascension* are, and as the Feast of *Easter* is with us, in reference unto it.

*Ans.* To which I answer, First, That the question yet



yet is not, whether the *Lords day* should be a weekly Holiday or not : But being such a one in fact, (for yet wee are not come to discusse in point of right) whether it may not in its weekly recourse be intituled by that name.

Secondly, That the day of the *Resurrection* being still noted in Scripture to bee *the first day of the weeke*, and not such a day of the moneth as returns but once a yeere, or once in halfe a yeere, or once a quarter, or once a moneth onely, it may bee called the *Lords day* once a weeke, for its weekly recourse, as well as once a yeere, if, as the Feast of *Easter*, it came no oftner.

If it be said, that no Friday is called *good Friday*, nor any Thursday *holy Thursday*, or *Ascension day*, but one in the yeere ; it may bee replied to that, if they were weekly observed (as for a time *good Friday* was, and the first day of the weeke hath beene since the Apostles time) they might all be partners in the same appellation (*all holy Thursdaies, all good Fridaies*) as well once a weeke, as once a yeere ; though the first might have some preheminance above the rest ; and after the first, that which answereth to the first in the season of the yeere, as well as in the day of the week, and by reason thereof (as being no common guest) it might have an *Alabaster box of oyntment* bestowed upon it, more then upon those which were more ordinary guests ; as *Easter Sunday* was (by a Decree of the Councill of *Constantinople*) to be kept holy, and for its sake, all the fix dayes that followed next after it, yet it might, in its weekly recourse, bee very well called the *Lords day* ; as though all the Jewish festivities were called *Sabbaths*, and some in solemnity ex-

t A die Resur-  
rectionis (per  
integram heb-  
domadem) fi-  
deles feriuntur  
Concil. 6. gener.  
Const. Can. 66.  
pag. 646.



ceeded others, yet the weekly holiday of the Jewes was best knowne by that name, which was sometimes by especial priviledge <sup>u</sup> *doubled upon it*: so the name of the *Lords day*, howsoever it be sometimes attributed to other dayes. (all being his) yet doth it most appertaine unto the weekly holiday of

<sup>u</sup> *Sabbath, Shabbathon*, given only to the Sabbath, i.e. of the 4<sup>th</sup> Commandement, or to such dayes as for cessation from worke, were equivalent unto it. Dr. Willet in *Levit. 23. 9-31. p. 586.*

the Christians; and the rather, because it hath a more constant and continuall Lordship or dominion over the dayes of the weeke, then any other by its coming in a weekly returne above fiftie times in the yeere: for the other Festivities, they have their turne but once a yeer. And so we have answered the objection of Impertinency of that title [*Lords day*] to our weekly holiday, which hath beene urged, as if it did not more properly appertaine unto it, then to some other daies before rehearsed.

## CHAP. V.

*The imputation of Novelty in applying the title Lords day to the Christians weekly holiday, answered.*

WE are now to answer the objection of *Novelty* which Doctor *Gomarus* and Master *Bra-burne* bring in against the setting of the title *Lords day* upon our weekly holiday, and therewith wee shall further strengthen the truth against the last objection, for which the best prooffe alledged is a negative Argument, or an Argument drawne from the negative testimony of one man, which is of little authority in it selfe, and the lesse in this case, because it takes up  
with

with one Writer onely ; whereas, if more could bee produced to that purpose, the antiquity of that Name (as now the Church applyeth it) might yet be upheld by the advantage of a greater number of grave and ancient Authours, positively (which is better then negatively) giving their votes and voyces to the contrary Tenet.

That singular Author who is brought in as a dumb shew, speaking nothing of our weekly holiday by the name of the *Lords day*, is *Justin Martyr*, from whose silence Doctor Gomarus argueth thus,  
*a If the title Lords day, (as applied to the day of the Resurrection, or the first day of the weeke) had beene derived from the Apostles, and received in the Primitive Church, is it credible that Justin Martyr, a most ancient and incorrupt Writer, in his accurate description of the rites of the Christian Religion, would have called the day by the name of Sunday, or the first day of the week, and not Lords day at all?*

*a Si dici Dominici pro die Resurrectionis Domini, seu primo hebdomadis, appellatio ab Apostolis promanasset, &c. ut supra citatur, cap. 3. & lit. m.*

To which I dare not answer as *b Dr. Bound* doth, *b Dr. Bound* that *Justin Martyr* in his second Apologie hath the name of *Lords day*; for I finde it otherwise : But on the Sabbath. *part. 1. p. 114.*  
*c Dr. Rivet* replyeth very well, whose answer I shall *c Dr. Rivet disertat. de orig. Sab. cap. 10. pag. 180.* a little transpose and alter, to make it more serviceable to the truth. First, That it is no marvell that *Justin Martyr* writing to an Heathen, and discoursing with a Jew, used such termes as they were best acquainted with, and best liked of, as did the Translater of the Bible, (out of which the Epistles and Gospels of our Liturgie were taken, as we shall observe in the seventh Chapter) and such was the name *Sunday* to the Heathens,

d *Justin. Apol.*  
ad *Anon.* 2<sup>a</sup>.  
propè *fin.* pag.  
419.

thens, and the *first day of the week* to the Jewes; and therefore (which hee might further have observed out of d *Justin*) speaking to the Gentiles, hee calleth the day before it not the *Sabbath*, though among the Religious it were both of most ancient and common use, but *Saturday*, or the day of *Saturne*.

e *Terr. Apol.*  
cap. 16. tom. 2.  
pag. 632.

Secondly, Whereas Doctor *Gomarus* grounds the weight of his Argument upon *Justin Martyrs* accurate description of the rites of the Christian Religion, as that if the name *Lords day* (for the Christians weekly holiday) had beene in use before that time in the Church, it must either there bee mentioned, or from the omission of it there, it might well bee denied to have beene the title of it in his time; Doctor *Rivet* answereth, by retortion of his reason, out of *Tertullian*, That when the Gentiles conceived from the Christians weekly Assemblies upon *Sundaies*, e that the Sun was the god they worshipped, hee stands to the name, with denyall of their sinister conceit of the Christians practice, and takes not that occasion to tell them (though it bee a better inducement then *Justin* had any in the place fore-alleged to mention the *Lords day*) that they had another name for that day, viz. the *Lords day*; and another reason of their religious observation of it then they imagined, viz. the memoriall of the *Lords Resurrection*, their Lord and Saviour.

f An non hic  
erat opportu-  
nissimus decla-  
randi locus?  
Dr. *Rivet* ubi  
ante, pag. 182.

f Here surely was a most meete place to have made some declaration of the day, as under that title (*the Lords day*); and because hee did it not there, will it follow that it was not in use in his time among the Christians? the contrary will appeare by

by his Booke <sup>g</sup> *de corona militis*, and <sup>h</sup> *de Idololatria*; wherein, having to do with Christians, hee useth the name or title *Lords day*, for the Christians weekly holiday: And to answer both Doctor Gomarus and Master Braburne together, the observation of <sup>i</sup> Bishop Andrewes is of some weight, as himselfe setteth downe in these words; *This day, this* *Μὴν σαββάτου*, *came to have the name of dies Dominicus in the Apostles time, and is so expressely called by Saint John in the Revelation, ch. i. ver. 10. and that name from that day to this hath holden still with continuance of it from the Apostles age, and may bee deduced downe from Fathers to Fathers, even to the Councell of Nice; and lower, I trust, (saith hee) we need not follow it: no doubt is made since then, by any one that hath read any thing.*

Yet some raise a doubt upon the Constitution of Constantine, by whose authority, they say, Sunday was made a generall and a publick holiday, and with it Friday, and both of them were to be observed weekly, as <sup>k</sup> Eusebius sheweth: why then may not Friday bee the day to which that title *Lords day* might belong? especially, since (as in English wee commonly call it) it hath an addition of especiall weight and worth [*good Friday*] good, *κατ' ἐξουσίαν*, by way of eminence and excellencie above all other dayes? But, notwithstanding this, the day of the Resurrection hath the preheminence, as in dignitie (as before hath beene proved) so in antiquitie, perpetuities, and generalitie of solemne observation, above all other dayes:

<sup>g</sup> Die Dominico jejunare nō fas ducimus vel de geniculis adorare. Tertul. de corona milit. cap. 3. tom. 1. pag. 747.

<sup>h</sup> O melior fides nationum, quæ nullam solennitatem Christianorum sibi vendicat, non Dominicum diem, non Pentecosten. Tert. de Idol. cap. 14. tom. 2. pag. 457.

<sup>i</sup> Bish. Andrewes in his Speech in the Star-chamber against Master Trask, pag. 73. & 74.

<sup>k</sup> Euseb. de vita Constantin. l. 4. c. 18. p. 254.



1. Originem hujus denominationis ab ipso Apostolorum tempore accersendam omnibus ferè Scriptoribus placet. *D. Waleus differtat. de quart. præcept. cap. 7. pag. 150.*

dayes: for it was a <sup>1</sup> weekly holiday from the Apostles time, as wee shall manifest ellewhere; and though it were to gaine ground of the Jewish Sabbath but by degrees in *Ignatius* his time, (who lived in the first Centurie, or hundred yeeres of Christianitie) it was growne to that credit, as not onely to bee well knowne by the name *Lords day*; but to bee dignified with that royall title, *the Queene of daies*, as hath been observed; and it is to bee noted, that this *Ignatius* was his disciple, who first used that title, *Lords day*, viz. the disciple of the Evangelist *S. John*, and so was most like to know what day he meant by that appellation.

Secondly, For that Decree of *Constantine*, it was not made untill the fourth Century was begun, above two hundred yeers after this of *Ignatius*.

Thirdly, As *Friday* was made a weekly holiday much later then *Sunday* was (not to stand upon comparisons betwixt Apostolicall and Imperiall powers for the making of holidiaies, in which respect *Sunday* hath the advantage above *good Friday*) so hath *Sunday* continued much longer by many hundred yeers, and hath been both for time more perpetuall, and for place in the Christian Church, more generall then *Friday* ever was.

And, as the observation of that day hath been almost univerrall; so hath the application of this title *Lords day* been unto it likewise: for, as Doctor <sup>m</sup> *Waleus* <sup>m</sup> Omnes ferè sacre Scripturæ interpretes, tam veteres, quam recentiores, de primo die Septimanæ intelligunt, ac proinde nova planè interpretatio est eorum qui Apocalypcos diem, &c. *Waleus differtat. de quart. præcept. cap. 6. pag. 150.*

noteth,



noteth, the deriving of the originall of that name from the Apostles time, out of *Apoc. 1. 10.* is approved almost by all Writers: and Doctor *Heylin*,<sup>n</sup> though otherwise farre from doting on the dignity of our weekly holiday, not onely for the tenure of it,<sup>n</sup> but for the title too, having referred the originall of it to the yeere of our Lord 94. wherein he followeth *M. Broad* his note upon it, which sheweth but little good will unto it, saith thus; *o So long it was, scil.* the 94. yeare after Christ, before wee finde the Church took notice of it by a proper name: and when hee hath brought in the opinion of *Gomarus* against it with a smile, as if hee meant to favour it, hee puts it out againe with a frowne, saying, *P But touching this meaning, (i. e.) of Doctor Gomarus, applying of that name to the day of judgement, (which Saint John might see, being rapt in spirit, as if it were come already) wee will not meddle, let them that owne it looke unto it, the rather, since Saint John hath generally beene expounded in the other sense, by* *Arethas* and *Andr. Cæsariensis* upon the place, and by *Bede de Rat. Temp. cap. 6.* and by the suffrage of the Church (the best exposition of Gods word) wherein this day hath constantly, since the time of that Apostle, beene honoured by that name above other daies: yea, and Doctor *Gomarus* himselfe confesseth it to bee the common interpretation of those words [*the Lords day,*] and that they signifie the day wherein Christ rose from the dead.

*D. Heyl. Hist. Sab. part. 2. c. 1. ad finem cap. p. 37.*

*n M. Broad his MS. part. 2. c. 10. p. 62. o D. Heyl. Hist. Sab. part. 2. c. 1. pag. 30.*

*p D. Heyl. Hist. Sab. part. 2. c. 1. pag. 73.*

*q Arethas & Andr. Cæsariensis, taken by D. Heyl. for two Writers, are but severall names of the same Author or Work in Vos. his Thes. de Advent. Christ. pag. 273. but the reconciliation may be, that though the men were two, the work (in a manner) was but one; for Arethas Cæsariensis. made a compendium out of the larger commentary of Andr. Cæsariensis. Bellarm. de Eccles. Script. pag. 134.*

*r Qux ratio, etsi non mihi sufficere videtur, ad rejiciendum communem interpretationem, & facile concedam diem Dominicum eam significare quâ Dominus resurrexit, &c. D. Gomar. def. Invest. Sab. c. 10. p. 133.*

I need

I need the lesse here to bring in a Catalogue of the names of the Ancients to this purpose, they will come in to doe more service when we treat of the Authority and Antiquitie of the day, where we shall (with one labour) further cleare both the title and tenure of it, by such testimonies as make indifferently for them both; and, for the present, that which hath been said may (I conceive) be sufficient to secure the title of the *Lords day*, to the day wee celebrate, against such exceptions as have been taken by these two opposites, Doctor *Gomarus*, or Master *Braburne*; and two more, I think, will hardly be found since the first spring of that day, who have shut their eyes against such light of truth, or opened their mouthes to speake, or moved their pens to write in such sort against it as they two have done.

f M. Primrose  
part. 3. c. 8. pag.  
140.

In whose confutation is virtually included an answer to that which Mr. *Primrose* since them hath affirmed, by way of comparison, of the daies of Christs *Passion*, *Ascension*, and of *Pentecost*, viz. *that the day of the Resurrection hath none advantage beyond the daies of Christs Passion, Ascension, or of Pentecost: For it was, saith hee, inferiour to the day of Christs Passion, in regard of the merit to purchase; and to the day of Pentecost, in regard of efficacie to communicate the spirituall and heavenly gifts: the Ascension day is conforme unto it, in the same correspondency, both to the acquisition, and to the execution of the establishment of the Church.*

For disproofe whereof, wee have already said enough, save that wee must adde that which himselfe hath said, viz. *That though the Resurrection of our Saviour*

viour be not the merit of our Redemption, but rather the reward of it (as <sup>t</sup> Aquinas resolveth of his *Ascension*); <sup>t</sup> Aquin. part. 3. quæst. 57. art. 2. yet it is a demonstration that our debt is paid, as when <sup>u</sup> a debter commeth out of prison: and that is matter <sup>u</sup> M. Primrose part. 3. cap. 8. pag. 139. of more manifest rejoycing, and so the fitter ground for a solemne and sacred gratulation, then the payment of a debt, especially then such a payment as was so painfull and pensive as our Saviours *Passion* was.

And for the day of *Pentecost* (of which alone wee have said nothing hitherto) it may bee sufficient to alledge, First, "That many have, and not without reason, taken it to have beene the same day of the weeke which we call *Lords day*."

Secondly, That no age since that time hath observed a weekly holiday upon that occasion, as all ages from the Apostles time have done upon the Resurrection. But <sup>x</sup> Doctor Gomarus saith, *It is a difference of small moment, since in the thing it selfe there is consent*: and if so, there hath been much waste of words about it, in drawing on the dispute thus farre. Not so neither; for, First, Wee have (under the title of words and names) made some preparations for materiall points that come in question; for the words we have here used have not beene an empty sound, without solide and reall notions under them.

Secondly, It is not a matter of small moment to set seducing glosses upon that sacred text, which, in the controversie of the Christians weekly holiday, hath alwayes beene of speciall note and use, from the Apostles time to this day.

Thirdly, If it were a small difference, and drew after it none evill consequence at all, (as it doth, for

"In die Dominico venisse Spiritum sanctum, communis traditio est. Lorin. in Act. 1. ver. 1. pag. 74. col. 1. Ea discrepantia exigui est momenti, quia in re ipsa est consensus. Gomar. cap. 10. pa. 132. Defens. Investig. Sab."

it layeth a stumbling block at the doore of the Sanctuary, causing men to stop or stumble at the very entrance of the cause, which, for the new Testament, if Testimonies bee taken in due order, beginneth there;) it was no small fault in him, and the other, for a small difference to runne out of the road way, from so good and so great company, to tread out a Schismaticall track by themselves.

## CHAP. VI.

*Of the name Sunday : Whether wee may call our weekly holiday by that name. Objections against the use of the name Sunday for our weekly holiday.*

**T**He next name of note which is stuck at, is the name *Sunday*; whereof some make scruple, as if it had in it (as wee use it) an unsavoury smack of heathenish superstition: and some againe (as if therein they bewrayed a spice of Puritan precisenesse) flout at them, as for negative nicety in their forbearance of it, as one (who was in his time a man of eminent mark) in a pleasant Poëin, which hee calleth *Iter Boreale*, speaking of the Professors of N. a Towne where hee lodged in his Northern journey from *Oxford*, among other particulars (at which hee scoffed, as favouring of too much precisenesse) bringeth in this for one:

a Proque die  
Sabb. scelus est  
ibi dicere Sun-  
day. Dr. Eades  
in his *Iter Bo-  
reale*.

*That to call the Sabbath by the name of Sunday, they account a crime.*

But against that name, some in sober sadnesse have framed this Argument; *Idolatrous names are not to bee used; But the name Sunday is an idolatrous name; Therefore*



*Therefore the name Sunday is not to bee used.*

To the major Proposition there is some consonant found both in the Scripture, and in the sayings of Ancient and late Writers, both Protestants and Papists, which wee must first alledge, that wee may the better judge of the liberry of our lips for the use of that name.

First, For Scripture, the prooffe produced by <sup>b</sup> Dr. <sup>a</sup> Dr. Bound on the Sab. part. 1. p. 116. (as most pertinent to oppose Idolatrous names, in particular, the name *Sunday*, and to depose it from the dignity it hath, in being taken into titular association with the *Lords day*) is *Exod. 23. 13.* *In all things that I have said bee circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth:* To which may be added the like prohibition, *Jos. 23. 7.* *Neither make mention of the name of their gods; nor cause to swear by them:* and that which goeth farther, *Deut. 12. 3.* where God commandeth not onely abstinence from them, but an abolition of them, as was done by the children of *Reuben*, *Num. 32. 38.* *The children of Reuben built (with other Cities) Nebo and Baal, and their names being changed, they gave other names unto the Cities which they builded, for Nebo and Baal were the names of Idols; of Nebo wee read Isa. 46. 1.* upon which, the note of Doway Bibles is, that, *It was otherwise called Dagon*, the Idol of the Philistines, mentioned *1 Sam. 5. 2.* and of *Baal* wee read, *Judg. 6. 30, 31.* and in divers other places: and because it lay not altogether in the power of men, as to leave out their names, so to put out their memory; God promiseth to put to his helping hand for their suppression, *I will take away the names of Baalim out of*



her mouth, and they shall no more remember their names, *Hof. 2. 17.* and, *I will destroy the names of Idols out of the earth, saith he, Zech. 13. 2.*

Answerably hereunto, we should not only forbear the names of Idols, as *David* professeth he will doe, *Psal. 16. 5.* but, so farre as lyeth in our power, utterly abandon and abolish them. All this, as well as that in *Exod. 23. 13.* may be urged against the name *Sunday*; though all this and more may be well answered: but yet the objection is not at the strongest, it must be further fortified by adding the Testimony of the Ancients to the Authority of the Scripture.

Secondly then for the ancient Fathers, The most learned and religious of them have expressed their

c Absit ab ore Christiano sonet  
Jupiter omnipotens, & Mehercule,  
& Mecaſter, & cætera, magis por-  
tenta quam nomina. Hier. Epist.  
de filio prodigo & frugi ad Damas.  
tom. 3. p. 231.

d Displicet mihi, quod Musas  
quasi Deas (quamvis jocando)  
commemorarim: August. retract.  
lib. 1. cap. 3.

dislike of Idolatrous names; c *Farre*  
*bee it from any Christians mouth, saith*  
*Saint Hierome, to take up the titles of*  
*Jupiter omnipotent, or to say, Meher-*  
*cule, or Mecaſter, or other such words;*  
*which are rather prodigies, then appella-*  
*tions.* And d *S. Augustine censured*  
*himselfe for having named the Muses*

*Goddeſſes, though but in jest.* And (which cometh  
home to the point wee have in hand) having men-  
tioned the Pagan names of divers dayes in the week,  
as of *Munday, Tuesday, Wednesday, &c.* used by some  
Christians, as well as by Pagans, c he saith (as to the  
Christians) *I would not have them so to doe; and*  
*I would to God that error were corrected in them.*

e Secunda  
Sab. secunda  
feria, quam  
seculares diem

*Luna* vocant; tertia Sabbat. tertia feria, quam diem illi *Martis* vocant; quarta  
Sabbatorum quarta feria, qui *Mercurii dies* dicitur à Paganis, & à multis Christianis;  
sed noluimus ut dicant, atque utinam corrigantur, ut non dicant. August. enarrat. in  
*Psal. 93. tom. 8. part. 2. pag. 181.*

f It were better, saith hee, that Christians should speake in the phrase and stile of the Church, which noteth them by other names. And, that this may seeme no uncanonicall nicetie of theirs, there may be quoted for it, a Canon of the first Councell of Nice<sup>e</sup>; where (for feare of giving countenance to Idolatry by names) *the faithfull are forbidden to impose heathen names upon their children in Baptisme, and prescribed to put upon them onely Christian names.*

f Melius ergo de ore Christiano ritus loquedi Ecclesiasticus procedit. Aug. Ibid.

g Ne fideles imponant nomina Gentilium suis filiis, sed iis inter baptizandum, nomina Christianorum indant. Concil. Nicen. Can. 30. Alph. Pisan. Edit. Can. Concil. Nicen. lib. 3. Can. 30. tom. 1. Concil. p. 355. Edit. Bin. 1606. & apud Caranz. Summa Concil. fol. 632.

Thirdly, For Protestants, <sup>h</sup> Bishop Pilkington misliketh the heathenish names of the moneths and dayes, suspecting great danger in the use of them, though there seeme matter of small moment in them; whose censure is cited, (as also that of <sup>i</sup> Beroaldus, touching the subtilty of Satan in putting Pagan names in stead of Christian names upon the dayes of the week) and approved by <sup>k</sup> Doctor Bound, in his first part of his Book of the Sabbath.

h Bish. Pilkington in Hag. c. 1. v. 1.

i Beroald. Chro. lib. 1. c. 4.

k D. Bound of the Sab. part. 1. pag. 112, 113.

Fourthly, For Papists; though they detest not Idolatry so much as they should doe, yet against the Idolatrous names of dayes they are very zealous, as wee may well perceive by their sayings, which wee shall have occasion presently to cite in the prooffe of the minor Proposition, which is this [*But the name Sunday is an Idolatrous name.*]

Of the dayes of the weeke wee have shewed the conceit of S. Augustine already, which may be applied to Sunday as well as to the rest: For the Sunne was made an Idol by the Gentiles, as is notorious to all the world; and (which cometh neerer unto us)

<sup>1</sup> Verstegan.  
Restitut. of de-  
cayed Intellig.  
cap. 3. p. 68, 69.

us) the Saxons (our Predecessors in this Kingdome) did adore it in this figure, *It was made* (as <sup>1</sup> Verstegan giveth the description of it both by scheme and glosse) *like an halfe naked man, set upon a pillar, his face as it were brightned with gleames, and holding (with both his armes stretched out) a burning wheele before his breast; the wheele being to signifie the course which hee runneth round about the world, and the fiery gleames and brightnesse, the light and heat wherewith hee warmeth and comforteth the things that grow: This Idol thus figured, was placed in the Temple, and there adored and sacrificed unto, for that they beleaved, that the Sun in the firmament did with, or in this Idol correspond and co-operate.*

<sup>m</sup> Si diem Solis  
latitiae indulgemus,  
alia longè ratione  
quàm religione  
Solis, &c.  
Tertull. Apol.  
cap. 16. tom. 2.  
pag. 632.

And, as the Christians (for keeping holy that day which the Pagans dedicated to the Sunne, and for directing their worship toward the East) were suspected by them in that respect to bee of the same Religion with them (which gave <sup>m</sup> Tertullian occasion to cleer himselfe and his fellow Christians from it, by observing the difference betwixt themselves and those sunburnt Idolaters, who did indeed adore it as their god, which they did not;) so by the retaining of idolatrous names of dayes, it is conceived by divers (as in part wee have shewed) that some spice of that superstition is like to bee retained, with no little prejudice to true Religion, by keeping better names out of ordinarie use.

<sup>n</sup> D. Bound on  
the Sab. part. I.  
pag. 13.

*The Divell, saith <sup>n</sup> Doctor Bound, caused the Mathematicians to call the first day of the weeke Sunday, lest that any ignorant man hearing the name of the Lords day, should inquire what that Lord was of whom*  
the

the day was so called. The <sup>o</sup> Rhemists dislike it in <sup>o</sup> *Rhem. Test.*  
 part for the same reason: *The name Sunday, say they, cap. 1. ver. 10.*  
*is an heathenish calling, as well as all other of the week*  
*dayes bee in our language, some imposed after the names*  
*of certaine Idols (which the Saxons worshipped) and*  
*to which they dedicated the dayes before they were Chri-*  
*stians: which have so long continued,* p Profecto pudendum est, simul-  
 that <sup>p</sup> Polydore Virgil complaineth of que dolendum, quod non ante-  
 it, *as matter of sorrow and shame to the hac data sint istis diebus Christi-*  
 Christian world, that the dayes of the ana nomina, ne dii gentium (in-  
 weeke have not hitherto been called by ter nos) tam memorabile monu-  
 Christian, but by heathen names; where- mentum haberent. Polydor. Virg.  
 by the Gentile gods have had too honou- de Invent. rer. lib. 6. cap. 5. pag.  
 rable a memoriall among us. To which 367.  
 opinion <sup>q</sup> Dr. Fulke inclineth, where q Doctor Fulkes answer to the  
 he saith, *That the name of Sunday, and Rhem. Test. Rev. 1. vers. 10. propè*  
 the rest of the dayes were of heathenish *finem, Sect. 6.* The like dislike is  
 beginning; and therefore were better to be left off. shewed by that other industrious  
 Writer of our Church, Doctor  
 Willet. *Synops. controvers. quest. 8.*  
*part. 2. err. 72. p.*

Here are then against those names severall sorts  
 of Testimonies, divine and humane, and these both  
 ancient and of later time, Protestants and Papists;  
 and in these Testimonies are included sundry reasons  
 against the name *Sunday*, especially these:

First, That it is of heathenish beginning.

Secondly, That it hardneth men in Idolatry, and  
 hindreth the progresse of true Christianity.

Thirdly, That it may bring those that use it into su-  
 spicion of heathenish superstition.

The Conclusion or Inference from these Premi-  
 ses, will bee the forbearance of these names, as <sup>r</sup> Dr. <sup>r</sup> D. Fulke his  
 Fulke would have it, and the observation of some answer to the  
 such Decree as is said to bee made by the Pope *Sil.* *Rhem. Test. in*  
*Rev. 1. 10. S. 6.*

vester



*vester the first, at the request of the Emperour Constantine, which in* [Durandus, & Polidore, and others,  
*wee finde to bee brought in thus; Pope Silvester, ab-*  
*horring the Idolatrous appellatlon of daies, and having*  
*a minde to reforme it, was yet loath to imitate the no-*  
*menclature of the Jewes, who reckoned the weeke thus,*  
*the first of the Sabbath, the second of the Sabbath, &c.*  
 I say, the first of the Sabbath, not the first after the  
 Sabbath, as the \* Rhemists expound it; for in the  
 Jewish computation, the Sabbath day was the last day  
 of the seven, and so the accomplishment of the whole  
 weeke; wherefore the word Sabbath is sometimes  
 taken, not for a day, but for a weeke, as Luk. 18. 12.  
 & chap. 24. 1. as our best English Translators ren-  
 der it; and the accompt being made with such parti-  
 cular mention of the Sabbath every day, it might bee  
 a meanes daily to keepe in minde the *memento* of the  
 fourth Commandement, that all profanation of the  
 day by provident forecast of secular affaires might be  
 prevented; and that other dayes of the week wearing  
 as it were the *Sabbaths* livery, they might bee so re-  
 gulated with reference unto it, that there might bee  
 none occasion to make inchroachments upon it.

Notwithstanding this, that Pope having no liking  
 of the Jewish reckoning (though with this intimation  
 it did not deserve to be disliked), nor yet of the Gen-  
 tiles, who count *Sunday, Munday, &c.* gave them this  
 numerall denomination, calling the first day of the  
 weeke, *prima feria*, or the *Dominicall day*; the second  
*secunda feria*, and so to the sixth, naming the last of the  
 seven by the old name *Sabbath*.

This is the most and worst that can be said against  
 the

the usuall appellation of the dayes, especially against the name *Sunday*, which is the chiefe in acception with some, and in exception with others. Notwithstanding, I conceive, that in our times, and in our Church, the name *Sunday* is not so to be censured or shunned, as by some it hath been ; and this will appeare, chiefly by clearing it from such objections as are made against it, which now wee shall offer to the judgement of the indifferent Reader.

CHAP. VII.

*How farre it may bee lawfull to use Idolatrous names.*

*An Answer to the Objection against the name Sunday.*

**A**ND first for the places of Scripture before acknowledged, they doe not imply, in their proper sense, so precise a prohibition of all names of idolatrous, or otherwise of sinfull intimation or acception in all respects, that it should be utterly unlawfull to mention them: the name of evill is forbidden sometimes, to make us more estranged from that which is evill; yet not wholly and altogether: For,

First, An evill (as it is evill) may bee reprov'd, and that under that name by which it is knowne; so though the Apostle forbid the naming of fornication in his Epistle to the *Ephes. chap. 5. ver. 3.* yet himselfe nameth *fornication* and *fornicator*, by way of reproofe, well toward twenty times in his Epistles: and in that very place hee could not so well have forbidden the thing it selfe, if he had not at all made use of the name.

G

Secondly,

a M. Ainsworth  
in Mr. Paget's  
arrow against  
the Brownists  
p. 142, 143.

Secondly, It may bee lawfull to mention an idolatrous name without reproofe, as a Master Ainsworth (though a Brownist, and so a vehement adversary to all appearance of idolatry) acknowledgeth, and giveth instance in the names *Nebuchadnezzar*, and *Belshazzar*, and others: to which may be added, the idolatrous name of the Ship wherein *Paul* was carried, which hee called *Διοσκουρις*, (i. e.) *Castor & Pollux*, *Act. 28. 11.* and this in an idolatrous sense, though without either approbation or reproofe of Idolatry.

b M. Ainsw.  
*Ibid.* p. 143.  
c M. Paget. *ib.*  
p. 145.

Thirdly, An idolatrous name may bee retained and used in a sense not idolatrous, as *Hermes* the name of *Mercury*, mentioned *Rom. 16. 14.* as it signifieth a particular person, and not the Idol of the Gentiles called by that name: so the names of *Frier*, *Monke*, *Abbat*, *Pope*, as they are names of Families, not of Offices, or Callings, may bee retained still, as b Master Ainsworth hath acknowledged, though he (as well as Master c Paget) thinks the Popes have beene made great Idols by too many people of all ranks; and so think I.

d Multa rena-  
scentur quæ  
jam cecidere  
cadentque,  
Quæ nunc sunt  
in honore vo-  
cabula, si volet  
usus.  
*Horat. de arte  
Poetic.*

Fourthly, Names that have beene Idolatrous, or any way impious, may in time (having beene long accustomed to a better sense) bee ayred and purged from all impiety: for words are like to fashions, which varie with the times, and so either get or lose grace and acceptance, thereafter as the vulgar use, and common custome giveth the construction of them; in whose power it is, (as the d Poet hath observed) to ratifie or reject them both for use and sense.

But

But what is that which in the fore-cited Scriptures is forbidden then? Not all mention of idolatrous names, as we have already proved; But either swearing by Idols, or praising, or approving of them, or maintaining superstition towards them, or giving scandall by them; against which wee should bee so carefull, as to prevent all suspicion and appearance of that evill, as <sup>e</sup> Saint *Augustine* did, who fearing the translation of *Sacrificiendum Domino soli* would imply that the Sun was a God, presently brought in some words of caution to guide the Reader to a better sense; *Sacrificiendum Domino soli*, (i. e.) *Domino tantum*, to the Lord alone; and with these limitations the sentences of the Fathers may be interpreted: As for the Canon of the Councell of Nice, I will not (for this particular) by way of exception say it is one of those which is supernumerary, and not any of those which are acknowledged to bee the legitimate ordinance of the Fathers of that Councell, because it is capable of a very good sense: but I answer thus; The difference is great betwixt the new imposing a name, and the old and received use; over that wee have power, over this not so.

*e Aug. de Civ. Dei, li. 19. c. 22. p. 212. p. 525.*

And for the word *Sunday* in particular, though it bee no more idolatrous then the names of other dayes of the week, and some moneths of the yeere, it may be the better borne withall.

First, Because the Sunne is not as many Idols are, to which (for want of reall entity out of the fancie) wee may pertinently apply the words of Saint *Paul*, *An Idol is nothing in the world*, 1 Cor. 8. 4. for it hath a true, solide, and glorious being of its owne,



and a name it must have to expresse that being.

f *Hosp. de orig. Fector. Jud. & Ethn. c. 5. fol. 52. a. & 53. b. g. Verstegan. Restitut. of decayed Intellig. cap. 3. p. 69. h Tertull. Apol. cap. 16. tom. 2. pag. 632.*

i *August. contra Faust. Manich. l. 18. c. 5. tom. 6. p. 420. k Of this, and the derivation of the rest of the dayes, see Versteg Restit. of decayed intellig. a p. 71. ad 77.*

Secondly, For joyning it with the day in the name *Sunday* (as if it were devoted to the honour of the Sun) though that were the intention of the first imposers, (and the like was their meaning in the names of the rest of the dayes of the week, as many Authours have observed, especially <sup>f</sup> *Hospinian*, & <sup>g</sup> *Verstegan*) ; yet the Christians that used it did cleere themselves from all participation with their impious superstition long agoe, viz. in *Iustin Martyrs*, and <sup>h</sup> *Tertullians* times; since whom, so many well minded men have made use of it, that wee may well thinke all Pagan apprehensions are (by this time) quite worne out of it, as well as out of the names of other dayes of the weeke, or of the moneths of the yeere, as of *February*, of *March*, of *May*, of *June*, (which are Idolatrous names, as <sup>i</sup> *Saint Augustine* sheweth) for where is there one of a thousand that when he nameth <sup>k</sup> *Tuesday*, hath any reverence or reference to the Idol *Tuisco* ? or to *Woden* when hee nameth *wednesday* ? or to *Thor* when hee nameth *Thursday* ? or to *Frigo*, or *Frea* when he nameth *Friday* ? or to *Janus* in the name of *January*, or to *Mars* in *March*, or *Juno* in the name of the moneth of *June* ? It is more like that our vulgar people use the word without setting any note on the notation or etymology of it at all ; or if they doe, they may think it is called *Sunday* from the Son of God, who is *Lord of the Sabbath*.

And if wee distinguish all men into two sorts, viz. *learned*, and *ignorant*, wee may say of the *learned*, that it is not like that they (having beene trained up in Christian religion) should retaine any respective  
relish

relish of such absurd Idolatry; and for the *unlearned*, they have no apprehensions of words and things so obscure and remote, as these etymologicall mysteries, but take the sense of words according to the use of the times wherein they live.

But thirdly, If, as the Sunne in the Firmament makes the day, so the Sunne and the day make up the name *Sunday*: there is yet (for ought I see) no perill of applying unto it an idolatrous fancie; for wee may (with good congruity of reason) meane by it the splendour and glory of our Christian holiday, in the many prerogatives of that day above the work-dayes of the weeke (elsewhere to bee declared) as the Sun is a more bright and resplendent Planet then any of the rest.

And whereas <sup>1</sup> Dr. Bound saith, *That the Diuel,* <sup>1</sup> Dr. Bound  
(*that hee might retaine men in this error, or heresie ra-* <sup>treat. on the Sab.</sup>  
*ther,* and thereby hee meaneth the keeping them by <sup>part. 1 pag. 13.</sup>  
the name of *Sunday* from inquiring into the cause of  
the name *Lords day*) *caused this probable conjecture of*  
*the name Sunday to be given, namely, that seeing the Sun*  
*was the chiefe of all the Planets, as that which filleth all*  
*things with light; therefore in the number of the seven*  
*dayes, the chiefe place was given unto it.*

Though it cannot bee denied, but there is a comparative conformity betwixt this day and the other fixe, as betwixt the Sun and the rest of the Planets, whereby in an odd number the dayes and Planets are even, both making up the number of seven; yet may the name *Sunday* bee as ready for an orthodox, as for an erroneous sense if wee come without prejudice to consider it. Nor can it impeach the title *Lords day*,  
either.

either for truth or evidence, any more then the calling of Christ so often the *Sonne of man* (in the sacred Scripture) doth darken that glorious name, *the Sonne of God*: nay rather, as wee may use the matter, this name may give us light to see the shining beauty of that day, and in a religious and sound sense to say as that pious and ingenious Poet doth:

*M. Herb. Temple pag 66.67.*

See many pertinent conformities betwixt Christ and the Sun in D<sup>r</sup>. *Tailors Meditat.* on the creatures, from *pa.* 44. to 55. at the end of his treatise of the practice of Repentance.

O day most calme and bright!  
 The week were dark but for thy light.  
 —the other dayes and thou  
 Make up one man, whose face thou art,  
 Knocking at heaven with thy brow,  
 The working dayes are but thy back part:  
 The Sundayes of mans life  
 Thredded together on times string,  
 Make bracelets to adorne the wife  
 Of the eternall glorious King.  
 Thou art the day of mirth,  
 And where the work-daies traile on ground,  
 Thy flight is higher as thy birth,  
 O let mee take thee as thy bound;  
 Leaping with thee from seven to seven,  
 Till that we both being toss'd from earth,  
 Fly hand in hand to heaven.

If yet any bee afraid of Idolatry or Superstition in the use of the word (and wee may so shun one superstition, as to slip into another, as Pope *Sylvester* did, when he left the old names of the dayes of the week, and called them *ferias*, that <sup>m</sup> word, as some give the

<sup>m</sup> *Feriae dictae a feriendis victimis. Polidor.*

*Virg. de Invent. ver. l. 6. c. 5. pag. 367.* The like hath Dr. *Fulke* observed (out of *Isidor. orig. l. 6. & Sexti. Pomp. de verb. veteribus*) in *Rev. t. 1. v. 10. Sect. 6.*

Etymology

Etymologic of it, being very much stained with idolatrous bloud) wee may call the day *Sunday*, as <sup>n</sup> Saint *Ambrose*, <sup>o</sup> Saint *Augustine*, and others do, with especial respect to that of the Prophet *Malachy*, chap. 4. ver. 2. where Christ is called the *Sunne of Righteousnesse*, enlightning, as the Sunne doth, every one that cometh into the world, *Joh.* 1. 9. And if the Lord bee likened to the Sun, and for that likenesse be called by that name, (as he is by *David*, *Psal.* 119) the *Lords day*, as his day, may in that sense bee called *Sunday*; and so the title will not (as Dr. *Bound* feareth) lead us from the Lord, but light us to him.

Hereto if wee add Saint *Hieromes* note upon the text in *Malachy*, the name *Sunday* may bee improved to a more profitable use; thus; <sup>P</sup> *The Lord, as the Sun, will bring every thing to light, so that (as he saith) he will suffer neither good nor bad, vertue nor vice any more to lye hid.*

I will say no more for the warrant of this word *Sunday* (for I think I need not) save that it hath had the honour to bee many times named in the publick *Liturgie* of the Church of England, and hath beene allowed by divers, who were so farre estranged from that grosse Idolatry of the heathens, (in offering up Sacrifice to the Sun) that they offered themselves to be sacrificed in the fire for the Sonne of God, rather then they would yeeld to the Idolatry of the Papists; for there were of those that approved of the Communion

<sup>n</sup> *Dominica nobis ideo venerabilis atque solennis est, quia in ea Salvator (velut Sol oriens) discussis infernorum tenebris, luce Resurrectionis emicuit; propterea, ipsa dies ab hominibus dies Solis vocatur, quod ortus eum Sol Justitiae Christus illuminet. Ambr. Serm. 1. 6. tom. 3. pag. 286.*

<sup>o</sup> *Aug. cont. Faust. Manich. tom. 6. lib. 18. c. 5. p. 420.*

<sup>P</sup> *Orietur Sol Justitiae, qui verè omnia indicabit, & nec bona nec mala, nec virtutes nec vitia latere patietur. Hier. in Mal. 4. 2. tom. 6. pag. 365. col. 2.*



munion Booke in King *Edwards* dayes, who suffered martyrdom in the dayes of *Queene Mary*; and in that Booke the name *Sunday* is brought in (in the titles of the Epistles and Gospels) five and twenty severall times in order, without interruption: besides that, it is mentioned often also in other places of the same Booke; and with that Booke (for this note) agree our Service Books of all editions, in the dayes of *Queene Elizabeth*, King *James*, and our Sovereigne that now is.

And that the name *Sunday* was taken up by them who first penned the Communion Book, not as a profane, but as a Scripture name, it is very probable by this; The Epistles and Gospels in the Communion Booke agree with the ancient Translation of the Bible printed in the yeere 1540. (to which Archbishop *Cranmer* prefixed a Preface) and that Translation rendereth Saint *John*, *Revel. 1. 10. I was*

q In Master *Tindall* his second edition of his Translation, printed 1540. hee useth the same word, thus; *Upon some Sunday, &c.* I Cor. 16. 2.

*in the Spirit upon a Sunday: So also in I Cor. 16. 2. Upon some Sunday, let every one of you put aside, &c.*

Wherein the Translator descended to the capacity of simple persons, to whom the day (in those times) was best knowne by that name. Of that Translation is the Bible of the Chapell of *Warburton* in *Cheshire*, which is the eldest of that sort, and best accordeth with the Service book in use, of any that I have seene.

That which hath beene said on both sides (if duely considered) will serve to commend a caveat unto us against that fault which the Prophet *Isaiah* reproveth, in making a man an offender for a word,  
*Isa.*

*Ifa. 29. 21.* either for not speaking of a word, as those who (with some scruple of conscience) doe forbear the name *Sunday*, whom (for Saint *Hieromes*, and Saint *Augustines* sake, as before wee have produced their Authorities) wee should not too sharply censure : or for speaking of a word, as if men could not name it without some favour of Pagan superstition. Whereas, the common people use it out of common custome, and without any intimation or intimation of ill ; and the wiser sort may well bee thought to mention it with an intimation of good, as (out of Saint *Ambrose* and Saint *Hierome*) we have observed. And so wee will shut up all (for this question of the name *Sunday*) with a conclusion like that which the Apostle maketh concerning the difference of meates ; *Let not him that eateth despise him that eateth not ; and let not him that eateth not judge him that eateth, Rom. 14. 3.* So let not him who useth the word *Sunday*, despise him (as foolishly precise) that useth it not : and let not him who useth it not, judge him (as carelessly prophane) that useth it, since, in that sense wherein wee have taken it, there is neither duty nor sinne, either in the use or forbearance of it.

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## CHAP. VIII.

*Of the name Sabbath : And first of the writing Sabboth, Sabaoth, and Sabbath, which of them is the right : And by occasion thereof some observations of skill, and ignorance of the originall Tongues.*

**T**Here is difference, though not much controversy (for it goeth rather by a diverse practice, then by an adverse position) about the writing of the word, more about the etymologie, but most (and that which is of most moment in the present subject) concerning the use of it, whether the Christians weekly holiday or *Lords day* may bee fitly called by that name.

<sup>a</sup> M. Minsh.  
Guide of the  
Tongues. p. 638.

<sup>b</sup> M. R. Eyf.  
pag. 1.

For the first, Some write *Sabbath*, which is the right ; some *Sabbath*, and some *Sabaoth* ; <sup>a</sup> Master *Minshaw* in his *Guide of the Tongues* hath them all. In Master *Brerewood* his first Treatise, the title of the first edition was, *A learned Treatise of the Sabaoth*, and that word so written runneth on throughout the whole Book : Whereupon <sup>b</sup> Master *R. Byfield* (in the Preface of his Answer to it) saith, *What the Treatise affords shall bee seene anon, God willing ; that title savours of little learning, wherein for Sabbath is written Sabaoth, which signifieth hoasts, as in Isa. 1.9. And a little after, saith hee, I would have imputed this to the Printers oversight, if either the Errata had mentioned it, or the whole Booke in any one place had given the true Orthography. Wherein (though in many differences about the Sabbath) I shall (and I hope, upon*  
just

just grounds) dissent from Master *Brerewood*; yet I shall bee ready to doe him all right, and to quit him from all such causelesse exceptions as come in my way, as this doth; and so I answer,

First, That if the title of the Booke did bewray some ignorance of the Hebrew in the Authour; yet might hee bee a very learned man, and his Booke like himselfe, a very learned Book for all that: for a man may bee very learned, and yet bee unacquainted with the originall tongues; so were many of those Divines, who have had, and still have the honour to bee stiled the Fathers of the Church, and yet have beene noted (for <sup>c</sup> the most part of them) to be unskilfull in the originall text of the old Testament, and divers of them also of the new.

<sup>c</sup> We have (over and above the benefit of all their works (i.e.) of the Fathers) much skilfulnesse in the originall of the old Testament, which most of them wanted, and of the new also, wherewith some were but little acquainted. Mr. *Downe* 2<sup>d</sup>. part of his works. p. 220. <sup>d</sup> Non ideo quisquam verè

And to instance in particulars, for the Latines, S. *Augustine* with his one tongue is set in comparison, and preferred by <sup>d</sup> *Luther*, before *Hierome* with his five tongues, and though *Erasmus*, somewhat nettled with the censure of *Eckius*, (who noted him for his <sup>e</sup> not reading of S. *Augustine* his works) in his Epistle to him, weigh and sway the comparison the contrary <sup>f</sup> way, giving the preheminance to S. *Hierome*; yet elsewhere bringing in the particular praises, not only of him, but of *Athanasius*, *Basil*, *Cyprian*, *Hilary*, *Ambrose*, *Gregory*, <sup>g</sup> hee saith, *Hee doth not thinke there is*

sapiens quia Græcus sit vel Hebræus, quare & beatus *Hieron.* quinque linguis monoglossam *Augustinum* non adæquavit, *Luther* To. 1. Ep. fol. 54. Epist. ad *Joh. Lang.* <sup>e</sup> Nihil est quod tibi deesse *Erasmici* omnes conquerantur, nisi quod *Aurel. Aug.* non legeris. *Eckius* Epist. *Erasm.* lib. 2. pag. 95. <sup>f</sup> *Erasm.* Epist. *Eckio* lib. 2. pag. 97, 98. <sup>g</sup> At non arbitror alium esse Doctorem, in quem opulentus ille juxta ac benignus spiritus dotes suas omnes largius effuderit, quam in *Augustinum*: quasi voluerit in una tabula vividum quoddam exemplum Episcopi representare. *Erasm.* Epist. *Archiep. Toled.* præfix. tom. 1. operum *Aug.* pag. 2.



another Doctor into whom the Spirit hath poured out all his gifts in a more ample measure, then in Saint Augustine, as if hee meant in him (as in a Table) to represent the lively patterne of a Bishop; and having sti-

h Incomparabilis Ecclesiæ Doctor, invictus propugnator, quem tu non sine causa sic adamare præcateris, sic in deliciis semper habere consuevisti. Quid enim habet orbis Christianus hoc Scriptore vel magis aureum, vel augustum, ut ipsa vocabula nequaquam fortuito, sed numinis Providentiâ videantur indita viro: *ib. pag. 1.*

led him an incomparable <sup>h</sup> Doctor of the Church, and an unconquered Champion for the truth, and confessed that the Cardinall of Toledo (not without good cause) tooke delight in him before all others (alluding to his name, *Aurelius, Augustinus*, importing golden goodnesse, and Imperiall greatnesse) he asketh (as

with admiration of him) *What hath the whole Christian world more golden, and more majesticall then this Writer? these names surely, saith he, seem not by chance, but by especiall Providence imposed upon him.*

Yet is this so great a Clerke, so accomplish'd and admirable a Doctor noted (sometimes by way of excuse, sometimes by way of exception) for ignorance in the Hebrew, and very little skill in the Greeke, by <sup>i</sup> *Ludovicus Vives*, <sup>k</sup> *Polanus*, <sup>l</sup> *Paræus*, and <sup>m</sup> *Bellarmino*, and of Saint Hilary, though <sup>n</sup> *Erasmus* sets him out (as a most illustrious light of his age) for holinesse of life, learning, and eloquence; and

i Nec Hebraicè sciebat Augustinus, & Græcè minus quam mediocriter. *Ludov. Viv. in Aug. de C. D. lib. 15. cap. 13. part. 2. pag. 133.*

k *Augustinus* vitiosam versionem secutus, & quia Hebrææ linguæ ignarus, minus culpandus quam hodierni Papistæ. *Polan. Syntag. Theol. lib. 1. cap. 42. col. 561.* l *Augustinus* dubitat Adam an Eva id dixerit? sed gnarus linguæ sacræ videt fæminæ verba [ *acquisiti verum à Domino* ]. *Paræus in Gen. 4. col. 655. fine.* m Adeo *Augustinum* ex sola ignorantia linguæ Hebrææ esse deceptum, in voce *Cephas*. *Bel. de Ro. Po. li. 1. cap. 10. p. 208. col. 2.* So was S. *Ambrose* deceived when he derived the Hebrew word *ספס* from the Greek word *τέσσο* signifying to suffer. *Ambr. de myst. Pasch. ch. 1. tom. 2. pag. 190.* n De Hilario nunc agimus, qui tum ob vitæ sanctimoniam, tum ob insignem eruditionem, tum ob eloquentiam admirabilem, avi sic lumen tuit. *Erasm. Ep. Johan. Carondelecto. Arch. ep. 128. pag. 1165.*

brings

brings in for an improvement of his praise, That <sup>o</sup> Hierome, who almost contemned Saint Augustine, and did not attribute much to Saint Ambrose, did admire him, calling him sometimes the "Deucalion of the world, sometime the Trumpet of the Latine tongue, sometime the Rhodanus of Latine eloquence, noting withall, that Augustine would not cite him without a Preface of honour: yet after all this and more (which I forbear to mention) hee saith of him, that <sup>P</sup> hee was altogether ignorant of the Hebrew, and was but little acquainted with the Greeke.

If wee should gradually draw downe all examples of this sort from the Ancients to our owne times, wee should make this occasionall digression too long, and so perhaps over-weary the Reader, who would not be too much taken up with impertinent paines, having made his recourse hither for a Rest, or Sabbatharie repose of his apprehension. I will therefore add but one Instance more of a man famous for his learning, and yet unlearned in the originall tongues of both Testaments, and it shall bee that of Cardinall Cajetane, of whom the judicious Writer of the History of the Tridentine Councell, maketh this observation:

"Cardinall Cajetane, the Popes Legate in Germany, " *Hist. Concil. Trident. lib. 2. pag. 155.*  
a man very well read in Divinity, having studied it even from a childe, who, for the happinesse of his wit, and for  
his

<sup>o</sup> Hieronymus qui pene contempnit Augustinum, nec ita multum tribuit Ambrosio toties tanta cum veneratione citat Hilarium, alibi vocans eum orbis Deucalionem, &c. *Ibid. pag. 1168.*

"I doubt Erasmus is mistaken in this title, Deucalion of the world; for Hieron giveth this title to one Hilary, a Deacon of Rome, in contempt: for hee brings it in thus; Est præterea aliud quod inferemus, adversum quod ne mutine quidem audear, Hilarius Deucalion orbis. Hieron. advers. Lucifer. prop. finem. and hee calleth him so, because he separated from others, as if all the world but hee and his sect were drowned in hereticall Baptisme.

<sup>p</sup> Hebræi sermonis prorsus rudis fuit Hilar. *Ibid.* porro Græcas litteras tenuiter attigerat se quidem Hier. credimus. *Ibid.* non admodum Græcè calluit. *Eras. lib. p. 1169.*

his laborious diligence, became the prime Divine of that, and many more ages, unto whom there was no Prelate or person in the Conncell who would not yeeld in learning, or thought himselfe too good to learne of him. Thus Cardinall, going Legate into Germany, Anno 1523. studying exactly how those that erred might bee reduced to the Church, found out the true Remedy, which was the literall meaning of the text of Scripture, expounding not the latine Translation, but the Hebrew roots of the old, and the Greeke of the new Testament: In which tongues (having no knowledge himselfe) hee employed men of understanding, who made construction of the text unto him word by word; as his workes upon the holy books do shew.

Nor was this, or the like note on the names of others any impeachment of the high Commendation given of him before: for mans knowledge was at the best when hee spake but one tongue; and untill it come to that againe, wee shall know but in part, understand but in part, 1 Cor. 13. and howsoever (since the confusion of tongues) there have been more use of verball learning then before, and therefore the A-

q Quindecim linguarum dona  
tunc acceperunt Apostoli (quem-  
admodum Chrysostomus inquit) ad  
usum eorum qui praesentes erant:  
Quid enim opus fuisset linguâ  
Persicâ, vel aliis, non praesentibus  
iis qui uterentur. *Glycas Annal.*  
*part. 3. pag. 315.* r Ibid.

r Multò me-  
lior doctrina  
quam verba.  
*Aug. de magist.*  
*tom. 1. pag. 793.*

postles had the gift of <sup>q</sup> fifteene  
tongues (fifteene and no more, as  
some affirme) conferred upon them,  
(for there was need of no more, say  
they r, and they had not any that  
were not needfull) yet the knowledge  
of things is farre better then the knowledge of words,  
as <sup>r</sup> Saint *Augustine* resolveth; for words are but  
means to give intimation to and of the minde for reall  
notions: so that, if wee could intuitively know (as  
the

the Angels doe) without words, wee might know so much more and better, that words would be superfluous; and so words are inferiour to things, as the means is inferiour to the end.

t Omne quod ad aliud est, vilius est quam id propter quod est. *Ibid.* pag. 792.

And wee may well conceive variety of languages to bee now lesse needfull, because the community of the Latine tongue is a great part of the cure of the babling confusion: besides, a man may so much more abound in the knowledge of things, as to make amends with *copia rerum*, for want of *copia verborum*, in the multiplicity of tongues: for the  
u Grecians (who were more learned then other nations, and the very fountains of liberall arts and sciences, and among them, hee that is magnified for naturall knowledge above \* all other men) had little acquaintance with any language but their owne, and therefore set out their learnedst Workes in their owne tongue. The ignorance then of an Hebrew word should carry no great prejudice against either the Book of the Sabbath, or the Authour that made it.

u Nacti peritiam Græcæ linguæ, patent fontes omnium disciplinarum quæ à Græcis manarunt, adest & cognitio maximorum ingeniorum, quorum fuit semper Græcia feracissima. *Lud. Viv. de Adolescent. Instit.* pag. 549.

\* The very first man that to any purpose knew the way wee speake of, hath alone thereby performed more, very neere in all parts of naturall knowledge, then sithence in any one part thereof, the whole world besides hath done. So Mr. Hooker speaking of Aristotle, in *Eccl'as. Pol. lib. 1. pag. 13.*

I speake not this to diminish any part of the praise which may bee due to some learned men, who have excelled both in languages and other learning; nor to discourage any from being studious of these sacred tongues, by exact knowledge whereof some have done great and profitable service to the Church; for so farre I am from allowing of the fancie of \* Galen  
(who thought it a disparagement to Alcibiades, that hee spake severall languages, and resolved it as best to make

x Galen apud Petrum Gregor. Tholosan. de rep. l. 15. c. 4. p. 1088



make use but of one) that besides my desire to bee competently furnished with the knowledge of the originals of both Testaments, I have (so farre as my leasure would give mee leave) bestowed some time upon other tongues.

But if any have desired to have better store of *things*, then of *words*, (the short and uncertaine life of man keeping him so farre below the omniscience of both, that if hee abound in the one, hee must abate in the other) I thinke, his more solide and substantiall learning should not bee undervalued for the defect of that wherein he that knoweth not much, may have that ignorance recompenced otherwise, and that with advantage, both for kinde and measure, as much as reall learning is better then verball, and a great deale of that better then a little of this.

And on the contrary, the knowledge of that language may bee had without any great store of other learning besides; for y little children of three yeers old are set to learne Hebrew among the Jewes, (as Sir Edwin Sands hath observed in his *Relation of Religion*): and if the fundamentall rules of it may be attained in foure and twenty houres (as <sup>z</sup> *Schickardus*, Professor of that tongue at Tubinge, upon experience hath averred) they may attaine to remarkable proficiencie therein before they can be furnished with reall knowledge.

And I remember one *Wolfgangus* a Jew, a Teacher of the Hebrew tongue in my time, in Oxford; who (as both my selfe and others, who were his Schollers with mee, easily observed) had but little learning

y Sir Edwin  
Sands Relat. of  
Relig. of the West  
Church. p. 222.

z Edidit horologium Hebræum  
Guilielmus Schickardus Tubingensi  
Suevor. Academia Professor, ubi  
ait se expertum esse fundamenta  
linguæ Hebrææ spatio 24. hora-  
rum à Tyrone percipi & addisci  
posse. Editus est liber in 8<sup>o</sup>. Lipsiæ,  
an. 1633.

learning, either in divinity or humanity, and so little acquaintance with the Latin tongue, that hee could not (without much difficulty) dictate two lines in that language with congruity.

So farre short was hee of a facility for elegant speech, and yet hee tooke upon him to read his Lecture to us in Latine : and I have heard of some (by such as I may well beleeve) who are meere aliens in Logick and Philosophy, and so little acquainted with the Latin tongue, that they cannot construe one sentence in the easiest Latin Authour, without consulting with a Dictionary ; who yet are so familiar with the Hebrew, that their people are in danger to bee choaked with Hebrew roots, which they obtrude upon them in their ordinary Sermons, and in as much danger to bee starved too, for want of the sap and juice of good instruction ; which they are not like to receive from them who are become "*Teachers of the ignorant, before they have beene Schollers to the learned* ; which puts mee in minde of the censure which an ingenious Student <sup>a</sup> ( sometimes my Chamber-fellow, and Proctor of the University ) made of the Sermon of a verball Doctor, who, with very little matter, had a Babell of words in his head and mouth ; which was, *That hee spake nothing in as many languages as ever hee heard any man.* And I doubt not but there bee many such as deserve the censure of *Tacitus*, upon *Secundus Carinates*, viz. <sup>b</sup> *That hee had some wordy learning in his mouth, and little knowledge of the Arts in his minde.*

Secondly, I say for Master *Brerewood*, that his Booke of *Inquiries into Languages and Religions*, (be-

<sup>a</sup> Prius imperitorum magistri, quam doctorum discipuli. Hieron. ad Demetriad. p. 70  
<sup>a</sup> Master N.S.

<sup>b</sup> Hic Græcâ doctrinâ ore tenuis exercitatus, animus bonis artibus non imbuerat. Tacit. Annal. lib. 15. f. 236. b.

sides other evidence of his great knowledge in the Hebrew tongue, and other learning) might have set him farre enough out of the reach of all suspicion of such ignorance, as the mistaking of that title may import in him that made it.

Thirdly, The word *Sabaoth* is in that part of the Booke which is Master *N. Byfields* dictate, as well as in that which is Master *Brerewoods*; and it is so also in Master *Byfields* owne handwriting, as I can shew; yet will I not impute that unto ignorance; for it might bee the sliding of his pen into a word neere unto it, as I have often taken my selfe with misprision of *prophet* for *profit*; and contrariwise, through cursory writing. Or,

Fourthly, It may be the Transcribers mistaking of his dictates, into which he might easily be induced by the like writing in many Bookes of Common prayer, in the fourth Commandement of divers editions, and in the parcels of Scripture therein rehearsed, and in the

c In the Homily of the place and time of prayer. p. 161, 162, 164.

d Archbish. *Whitgift*. pag. 541.

e Bish. *Bilson*. part. 2. pag. 270.

f Dr. *John White*. pag. 210.

g Master *Perkins*, in the *Order of causes of salvation and damnation*. chap. 5. pag. 14. col. 2.

h Mr. *Sprint*, his *Propositions of the Christian Sabbath*; in which Book the word *Sabaoth* is in every leafe at least, and in some it is divers times repeated.

books of c Homilies, d Archbishop *Whitgift* against Mr. *Cartwright*, e Bishop *Bilson* in the true difference betwixt Christian subjection, and unchristian rebellion; f Dr. *White* in his *Way to the Church*; g Master *Perkins* in the *Order of causes of salvation and damnation*; h Master *Sprint* his *Propositions of the Christian Sabbath*; for in the Bookes that beare their names,

and particularly in the places quoted in the margine, the name is mis-written, either *Sabaoth*, or *Sabboth* for *Sabbath*.

Fifthly,

Fifthly, Some Authours have that word so mis-  
written in their Works, who yet were very skilfull

in the Hebrew tongue, as is evident  
by <sup>i</sup> Bishop *Andrewes*, in his *Speech*  
*in the Star-chamber*; and in his <sup>k</sup> third  
Sermon of the *Resurrection*; by <sup>l</sup> Mr.  
*Weemse* in his *Exercit.* and in his  
<sup>m</sup> *Christ. Synag.* <sup>n</sup> Mr. *Cartwright* in  
his *Answer to the Rhemists.*

<sup>i</sup> Bp. *Andrewes*, in his *Speech in the*  
*Star-chamber.* p. 72, 73.

<sup>k</sup> And in his third *Serm. of the*  
*Resurrect.* pag. 406, 407.

<sup>l</sup> *Weemse Exercit. exerc.* 3. p. 7.

<sup>m</sup> In his *Christ. Synag. lib. 1. cap. 4.*  
pag. 45. cap. 5. pag. 71. & p. 74. eight  
times, & p. 75. eleven times.

<sup>n</sup> *Test. Rev.* 1. 10.

Sixthly, Whereas as <sup>o</sup> Master *R. Byfield* saith, *I* <sup>o</sup> Mr. *R. Byfield*  
*would have imputed this to the Printers oversight, if* <sup>Pref. pag. 1.</sup>  
*either the errata had mentioned it, or the whole Treatise*  
*in any one place had given the true orthography of it :*  
It may be replied,

First, That there is no necessity, that either the Prin-  
ter or the Authour should beare the blame of that mis-  
taking; but rather the Publisher betwixt them both:  
and so (as I have “ heard since my comming to “ By Mr. *A. By-*  
London) it was Master *Richard Byfields* meaning, to *field, M<sup>r</sup>. N. By-*  
impute the ignorance to the Publisher and none else, *fields sonne.*  
which I conceive he had just cause to doe. *Febr. 1640.*

Secondly, For Master *Brerewood*, I can shew it in  
a manuscript of his owne hand, many times so lette-  
red as it should have beene throughout the Treatise,  
and not once as it is in the mistaken title.

And lastly, In the Answer to Master *Brerewoods*  
Book, Mr. *R. Byfield* himself hath brought a Letter of  
his to Alderman *Ratcliffe*, wherein the word is written  
right, by Master *Brerewood*, five times in one page (the  
<sup>p</sup> later page of the last leafe but one) and not otherwise  
by him at all in that Letter.

<sup>p</sup> Mr. *R. Byfield*  
his Answer to  
Mr. *Brerewood*,

I have insisted longer on this erroneous writing, <sup>pag. 224.</sup>



and the exception made against it, then a Criticall Reader would require, or perhaps allow of ; but I was induced unto it, partly to correct the indiscreet ostentation and comparisons of some who have vaunted themselves of a little Hebrew, and disvalued Latine learning, in all faculties, in those men, whose Bookes, (if they be balanced with them in Scholasticall abilities) they are not worthy to beare, nor are they able to beare the volumes which some of them have written : and partly by this pleading for Master *Brerewood*, (whom in many things I shall have cause to contradict) to advertise the indifferent Reader, that my purpose is to deale indifferently, and without partiality in the Controversies of the *Sabbath*; which hee may observe by my readinesse to right him, even to a *word* or *letter*, from whom (in many points of more importance) I must dissent, and against whom (for them) I must dispute.

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#### CHAP. IX.

*Of the etymologie of the name Sabbath: And first, of the abusive derivations of it by Appion, Justine, and Plutarch, by way of contempt of the Jewes: Their Religion and manners.*

**T**He second point proposed concerning the name *Sabbath*, ( for that is the right writing, and wee must stick to it ) is the etymologie of it ; wherein, comparing some collections of mine owne with what I have met withall since, in Doctor *Prideaux* his Lecture, and Doctor *Gomarus* his Investigation of the *Sabbath*,

*Sabbath*, I finde that, for a good part, wee have all of us light upon the like observations, yet without conspiracie or plagiarie dealing with one another: for, though that Booke of Doctor *Gomarus* came forth foure yeers after Doctor *Prideaux* his Lecture was in print, yet when hee published the Defence of it two yeere after (sixe in all) hee had not seene it, as in the tenth Chapter of his later Booke, hee  
 a expressely professeth: and before either the one or the other came abroad, viz. at least two yeeres before the Act in the yeere 1622. (when our learned Doctor first delivered his Lecture of the *Sabbath*) I had noted most of the observations of the notation of the name, as some of good place well know, to whom (upon speciall occasion) I imparted them, with other points of this Argument in writing: whereto if I adde any thing of theirs, for which I am beholding to them, I shall not bee more ready to make use of it, then to give thanks for it, by a respective mention of their names: and so shall I deale with all other Authours, as they shall give mee occasion in the like kinde; yet not doubting, but they may meet with some animadversions of mine, by which (if I borrow ought) they may account themselves to be paid, and mee sufficiently quit of that debt.

The derivations of the word *Sabbath* are foure; (*derivations* I say, not *etymologies*, for that word signifieth *right speech*; and most of them are wrong) two of them are aliens from the Common-weale of *Israel*, or at least stragglers out of their owne Tribe,  
 and

a De quibus etiam & doctissimi Doctoris *Prideaux* in oratione de *Sabbato* consensionem extare eodem judicio libenter intelleximus, etsi eam orationem videndi felicitas nondum contingeret. D. *Gomar.* *Defens. Inuest.* cap. 10. p. 136.

and have no kindred with the stock or roote from whence the word *Sabbath* is deduced.

b *Hosp. de orig. fest. Judæor. & Ethn. cap. 3 f. 7. pag. b.*  
 c *Josephus against App. l. 2. pag. 783.*

The first is that of *Appion* the Grammarian, against whom *Josephus* wrote two books, which is that of the Egyptian word *Sabbo*, which, as <sup>b</sup> *Hospinian* out of *Giraldus* observeth, signifieth the *spleene*; but by <sup>c</sup> *Josephus* in his second Booke against *Appion*, it is taken for a disease in the privie parts: upon which *Appion* telleth this tale, viz. *That the Jewes, troubled with it in their journey out of Egypt, (for sixe dayes together) were constrained the seventh day to rest; and thereupon, when they came into Judea, they kept an holiday under that name.* *Iustine* the Historian telleth rather the

d *Cum scabiem Egyptii & pruriginem paterentur. Just. l. 36. p. 284. Edit. Meæ, the edition which Dr. Gomar. followeth, readeth scabiem vitiliginem. Gomar. Investig. Sab. cap. 1. pag. 2.*

Fable then the Story, in another manner; <sup>d</sup> *The Egyptians*, saith hee, being infected by the Jewes with the scab and itch; but (as some have it) with the leprosie, were warned (lest the disease should spread any farther) to drive out Moses and his diseased country-men, who having wandred seven dayes in the desert of *Arabia*, with much hunger and labour, at mount *Sinai* obtained an end of both: and therefore there they set up the Sabbath, as a remembrance of their freedome from famine and wandring: and being expelled from the Egyptians, for feare of the infection, lest for that cause they should grow odious to other people, they forbad, and forbare communion with them, and by degrees turned their turning out of Egypt into a matter of discipline and religion: So *Iustine* in the fore-cited place. But whatsoever *Moses* and the Jewes did by way of digression in the desert, hee wandreth farre wide from truth in this Discourse: but no marvell,

vell, in matters of this kinde, hee was a blinde man without a guide.

The second error is that of *Plutarch*, which I could not but observe, having read him through with diligence and delight, upon the especiall commendation of *Theodorus Gaza*, who said of him, *That if he must read but one mans Books, hee would confine himselfe to Plutarch*: the more pitie to observe, in so worthy a Writer, so foule an error as now I must note

(as <sup>f</sup> others have done) about the notation of the word *Sabbath*, hee having (in divers particulars) charged the Jewes with riotous rites, like the Services of *Bacchus*, in their principall & Feasts, will have it, *That their Sabbath holdeth neere affinity with the*

*Feast of Asebesis*, which in the grammaticall sense doth signifie impiety and prophanenesse, (as <sup>h</sup> *Budaus* renders it) but in *Plutarch* it is taken for the inordinate motion and agitation of the people devoted to *Bacchus*, who are called in many places of Greece *Sabboi*, and who (in their *Bacchinals*) used to reiterate these words, *Evoi and Sabboi*, as appeareth in the Oration of the Crowne which *Demosthenes* made against *Eschines*, as also in the Poet *Menander*: So farre *Plutarch*, more like a vaine Poet, then a grave Historian, as most what hee was.

To which purpose it is pertinent to observe, that (as <sup>i</sup> *Hensius* hath it) *Sabasis* is one of the names of *Bacchus*, among the Greeks, and thence is *Sabazein*, a word used (as <sup>k</sup> *Budaus* noteth) among the Thracians, importing *Bacchanall excesse*, and disorder: from that

<sup>e</sup> *Apud Claud. verd. Censio in Auth. p. 174.*

<sup>f</sup> *Celius Rhodigin. Antiq. lection. lib. 7. c. 15 col. 302. Hospin. de origin. Fest. Judæor. & Ethn. cap. 4. fol. 7. pag. b. D. Prid. Lect. de Sab. p. 131. D. Gomar. Invest. Sab. cap. 1. pag. 2. D. Waleus desertat. de 4<sup>to</sup> Præcepto. c. 1. pag. 2. g Plutarc. Sympos. lib. 4. cap. 5. pag. 712.*

<sup>debesis.</sup>

<sup>h</sup> *Budaus in Locico.*

<sup>i</sup> *Hensius exercit. sac. cap. 1. pag. 11.*

<sup>k</sup> *ouδζευ, Budaus Lexic. verb. Sabasios.*



I Græco more  
potare, inter-  
pretantur qui-  
dem grandibus  
poculis se invi-  
tare. Cæſ. Rhod.  
lib. 18. cap. 16.  
col. 1292. prin-  
cip.

that *Plutarch*, ſaith *Henſius*, inſinuates the Hebrew word *Sabbath* to bee derived; but hee is deceived (I meane *Plutarch*) for both word and practice are rather Greeke then Hebrew; and hence is that which <sup>l</sup> *Rhodiginus* noteth of the Grecians, viz. *That to drink after the manner of the Greeks, is to provoke one another to exceſſe with great cups*; and *Pergracari*, in *Plautus*, is taken for exceſſive eating and drinking, and other riotous and diſorderly living; and of one of that humour, wee uſe to ſay, in our language, *Hee is a merry Greeke*.

m Quicquid  
Græcia men-  
dax audet in  
Hiſtoria. *Juvenal. Satyr. 14.*  
pag. 89.

And it may bee, *Plutarch*, though hee were a Boe-  
tian, and not a Cretian, and ſo came not under the  
reproach of the Apoſtle, (borrowed of the heathen  
Poet) who ſaith of the Cretians, that *they are alwayes*  
*lyars*, *Tit. 1. 12.* yet as a Grecian, (for a Grecian is in a  
little better credit for truth with the <sup>m</sup> Latine Poet,  
then a Cretian with the Greek) hee might uſe ſome  
of the outlaſhing and lawleſſe liberty of his native  
Countrey, either in ſaining of his owne, or ſpreading  
others reproaches againſt the Jewes; but to conclude  
with him, as hee corrupts the derivation of the word  
*Sabbath*, ſo in the ſame place doth hee the word *Le-  
vita*, deriving it from [*Evios*] another name of *Bac-  
chus*: And if hee had thought of it, (ſuch was his  
ſcornefull ſpight toward the Jewes) it is like hee  
would have derived the word *Hebraus* from *ebrius*, a  
*drunkard*; and had hee underſtood the Hebrew, it may  
bee hee would have drawne it (as a full cup from an  
Hebrew veſſell) out of the word *Saba*, which ſignifi-

n ἀνοεληγείν,  
Dan. Henſ. exor.  
ſacr. c. 1. p. 11.

eth, as <sup>n</sup> *Henſius* giveth it in the Greek, *to drinke pro-  
foundly*, and *to bee full of wine*: but neither could that  
diſparage

disparage the parentage of the word *Sabbath* : for *Saba* is written with *Samech* , and *Sabbath* with *Scin* ; and yet I confesse (besides the Pagan oppositions, and contempts of all Religions but their owne, which most of all deserved them) there might bee, and was much miscarriage in the manners of the Jewes (well knowne to the Greeks) which might give occasion of such a scandall and scorne as *Plutarch* hath taken up against them, and others partly from him have put upon them, though his derivation of the name *Sabbath*, for all that, bee no *Etymologie* , but a *Pseudologie*.

And it is very like, that their excesses of that sort procured their reproach ; for Saint *Augustine* comparing our Saviours *caveat* in Saint *Luke*, *Take heede, that your hearts be not over-charged with surfetting and drunkennesse, and with the cares of this life, and so that day come upon you at unawares, Luk 21. 34.* with that in Saint *Matthew*, *Pray that your flight be not in Winter, nor on the Sabbath day, Matth. 24. 20.* referreth the cares of this life to the winter, and surfetting and drunkennesse to the *Sabbath* ; which evill,

faith <sup>o</sup> hee, is signified by the name of the *Sabbath*, because this was, and yet is the impious practise of the Jewes, to overflow (that day) with carnall delights, not knowing the spirituall observation of the *Sabbath*. And it may be also, that in their sports, as well as in their meats and drinks, they were too neere

allied to *Bacchanall* behaviours ; for Saint *Augustine* in the 91. *Psalme* chargeth them not only with luxu-

<sup>o</sup> *Crapula verò & ebrietas, carnali lætitia, luxuriaque cor submergit, atque obruit, quod malum Sabbati nomine propterea significatum quia hoc erat (sicut ut nunc est) Judæorum pessima consuetudo illo die deliciis affluere, dum spirituale Sabbatum ignorant. Aug. de consensu. Evangelist. lib. 2. cap. 77. pag. 536. tom. 4. part. 1. pag. 635, 636.*

rie, but with trifling vanity, and wickednesse of other  
 p Ecce hodiernus dies *Sabbati* est hunc in  
 presenti tempore otio quodam corporaliter  
 languido & luxurioso, celebrant Judæi: vac-  
 cant enim ad nugas, & cum Deus præceperit  
 observari *Sabbatum*, illi in his quæ Deus  
 prohibet, exercent *Sabbatum*: vacatio no-  
 stra à malis, vacatio illorum à bonis ope-  
 ribus: melius enim est arare, quam sal-  
 tare. *August. in Psal. 91 tom. 8. part. 2. pag. 158.*  
 kindes: P *They are at leasure  
 for toyes, saith hee, and for such  
 things as God forbids: our Rest  
 should bee a restraint from wic-  
 ked workes, but theirs is from  
 good works: it is better to plow,  
 which they do not, then to dance,  
 which they do on that day.*

And thus much for the erroneous derivations of  
 the name *Sabbath* out of Heathen and Christian Au-  
 thours: which were too much for the notation of the  
 Name; but that withall there may bee intimation gi-  
 ven of more caution to all that professe the Gospel of  
 Christ, to looke to their lives, that they bee so much  
 more fearfull to give (as some are more forward to  
 take up) occasion of scandall and calumnie against  
 them; that Christians to Pagans, orthodox Chri-  
 stians to Hereticks, Catholicks to Papists, strict Pro-  
 fessors to Protestants at large, minister no matter of  
 reproach in their manner of observing the day and  
 time especially dedicated to Gods solemne worship,  
 that, as at all times, so at such most of all, they bee  
 carefull to conforme themselves to that of the Apo-  
 stle, *Let every one that nameth the name of Christ de-  
 part from iniquity, 2 Tim. 2.19.* And let this adver-  
 tisement (at the entrance of the doctrine of the *Sab-  
 bath*) be as an Inscription or Title on the Porch of the  
 Temple, that all prophanenesse may bee kept *procul à  
 Fano*, both farre from the Church, and farre from the  
*Sabbath*, which is most solemnly to be sanctified in it.

CHAP. X.

*Of the derivation of the name Sabbath from two Hebrew words, the one signifying [seven], the other [rest]; the former being the error of Lactantius; the later, the true and most received Etymologie.*

TO draw neere the etymology, and to conclude this Criticisme, <sup>a</sup> *Lactantius* saith, (and the like <sup>a</sup> *Hic est dies Sabbati, qui* is in *Sypontinus*, which <sup>b</sup> *Hospinian* <sup>b</sup> *linguâ Hebræorum, à numero nomen accepit; unde septenarius numerus legitimus & plenus est. Lactant. Instit. l. 7. c. 14 p. 649.* noteth for his error) that the word *Sabbath*, in the Hebrew tongue, is derived from a word of number; the word (though hee name it not) is <sup>b</sup> *Hospin. de orig. Fest. Jud. & Ethn. cap. 3. pag. 3.* *Sheban*, as *Hospinian*; *Shebbang*, as <sup>c</sup> *Gomarus* reads <sup>c</sup> *Ubi supra. D. Gomar. In- vest. Sab. cap. 1. pag. 3.* it; for which, saith hee, for more easie utterance, the vulgar take up with *Seba*, signifying [seven]; but joy-<sup>d</sup> *Cum verbo adverbiascit. Schindl. pentag. col. 1793. D.* ned with a verbe, as <sup>d</sup> *Schindler* noteth it, it becometh an adverb; and so it is changed into *seven times*: but though this come a little neerer the true notation of the word, for that both the initiall letters and the sense sute better with the name *Sabbath*; (for both begin with the letter *Schin*, and the *Sabbath* hath its recourse and revolution in the circle of the weeke, which is made up of seven dayes;) yet it is plaine to such as have any insight in the Hebrew tongue, that *Lactantius* was mistaken: and that (as wee may well conjecture out of that which followeth his numerall notation) by some mysterious superstition in his minde touching that number, which seduced his opinion to that mis-concept: besides that, the congruity of the

שבע  
שבת



word in sound, and confining of the weeke to that number of dayes, both in the commandement and common practice, might readily incline a man to that imagination; for even those fables, both of *Appion* the Grammarian, and *Fustine* the Historian, before mentioned (how wide soever they wander from the truth of the *Sabbath* in other points) keepe within the compasse of the septenary number; which is as a girdle of the dayes of the weeke, of which the *Sabbath* is as a golden claspe or buckle binding them together.

Wee have reserved the best derivation (as our Saviour did the best wine, *John 2.*) for the last place; it is of the Hebrew word שבת *cessavit, quievit, hath rested*; which (rendred with exact correspondence to the Hebrew characters) should be written "*Schabbath*"; but for sweeter sound, somewhat is abated of compleat expression; and so it is usually written in the "Greek translation of the old, and the Greeke edition of the new Testament; and the Latines, in conformity to it, rather then to the originall, use the word *Sabbatum*, and wee our English word *Sabbath*, which (as a participle) in the former syllable, taketh part with the Hebrew, Greek, and Latine, in the later with the Hebrew onely. And very fitly doth a name of *rest* agree with the day of *rest*, or cessation from secular labours (as the *Sabbath* day is) and of this deduction and doctrine it is agreed by the best Divines on both sides.

In respect of this both *rest* and *ranke*, the seventh being after all the rest, hath the Planet *Saturne* a name of neere cognation to it, signifying *ease* and *laziness*,

" שבת

σαββατον.

*lazinesse*, as *Gualperius* noteth, which hee reckoneth for the last of the seven Planets, beginning his account with the *Moon* as the first; so still (remembring what wee have before observed) wee may say, the number of *seven*, & the title of *rest*, are joyned together in observations of the *Sabbath*, whether with the religious or profane: and so I could willingly derive it (if the radicall characters would beare it) from both words, as a childe from its Parents of both sexes; for as the *Sabbath* is every seventh day, so it hath a neere affinity with the word which signifieth seven (from whence *Laſtanius* taketh it to be derived, as hath been shewed). And as it is a time of vacation from worldly labour; so it hath as neere consanguinity with the word which signifieth rest. But this derivation of it from *rest* is the right, and to it wee shall stand.

e Planeta sedetarius Gualper. Syllog. vocum exotic. part. prior. pag. 106.

## CHAP. XI.

*Of the severall acceptions of the name Sabbath.*

**T**He next inquirie of it, is how farre the name *Sabbath* reacheth in sense and ule; especially, whether this name of Rest may not bee applied to the Lords day, it being a day of Rest; and that will the better appear, if wee observe the distinction by severall acceptions, which are chiefly these:

It is taken for

{	1	Rest from labour.
	2	Rest from sinne.
	3	Rest from both.

First for the first, As the *Sabbath* signifieth a rest from labour, it is used first generally, for all dayes ordained

ordained for the solemne service and worship of God :

a Omnem Festivitatē Judaicā non solum Judæi, sed & Gentiles Sabbathum vocant. Scalig. de Emend. Temp. lib. 3. p. 223. edit. ult.  
 b Idem ferè apud Chrysost. Homil. 40. in Matth.

for, as <sup>a</sup> Scaliger observeth, *The Jewes and Gentiles both called every Festivall of the Jewes by the name of Sabbath.*

<sup>b</sup> Doctor Gomarus would not have the new Moones numbred among the

rest, under that name, though some learned men, saith hee, doe so, (hee might meane <sup>c</sup> *Ursinus* for one, who reckoneth them for monethly *Sabbaths*) because, saith Gomarus, there is no divine Authority for restraint of labour on those dayes. Yet hee confesseth, the Gentiles called them *Sabbaths*; and they, it is like, had that name from the Jewes, whose practice it was to observe those dayes, with cessation from servile workes.

<sup>c</sup> *Ursin catech.*  
 pag. 580.

But this was upon their owne superstition, saith hee, and not by precept: and yet hee confesseth that there were peculiar sacrifices for those solemnities for which hee quoteth *Num.* 28. 11. & 15. And as they were Festivals, they were distinguished from other dayes, and a good part of the distinction of them consisted in cessation from secular labours, which needs must be forborne while the people were employed in other things; and so farre the name of *Sabbath* might be communicated to them.

Secondly, The name *Sabbath* is taken particularly, and that divers wayes.

1. The principall acception of it is for a weekly holiday, ordayned by God in the fourth Commandement.

2. By a *Synechdoche* (of the part for the whole) the word *Sabbath* is put sometimes for the whole weeke;

weeke; so in the speech of the Pharisee, where hee  
 faith, *I fast twice a weeke*; which, precisely rendred  
 according to the originall, should bee <sup>d</sup> read, *I fast* d Nusd'w d'is  
 78 Sabbath,  
*twice a Sabbath*; which cannot bee meant of one day, Luk. 18. 12. Je-  
 juno bis in  
 Sabbath, hoc  
 est, in Hebdo-  
 mada. Cent. 1.  
 lib. 1. cap. 6.  
 col. 244.  
 for though a man may eate thrice, or oftner in a day,  
 it cannot bee said with good sense, that in one day hee  
 fasted more then once; for if the fast be continued, it  
 makes but one fast, though it last the whole day; and  
 if it bee broken by eating, it cannot for that day bee  
 pieced up againe.

3. Sometimes the word is especially applyed to  
 the first and last dayes of such solemne Festivals  
 as consisted of many dayes together, *Levit. 23. a  
 ver. 24. &c.*

4. From dayes, the *Sabbath* goeth on to the com-  
 prehension of yeeres; to the Jewes every seventh yeere  
 was a Sabbatharie yeere; wherein they were not to  
 exact any debt of one another, *Deut. 15. 1.* nor to ex-  
 ercise the ground, but to let it rest from tillage, where-  
 of wee have the Law at large, *Levit. 25. a vers. 2.  
 ad 7.* The circle of the *Sabbath* grows yet to a further  
 compasse: for these seven-yeere *Sabbaths* multiplied  
 by *sevens*, made up the whole number of 49. yeeres,  
 and the yeere after was the yeere of *Jubilee*, a great  
*Sabbath*, which was proclaimed by the sound of the  
 Trumpet, and *rest* from tillage, as before, with many  
 other particulars prescribed; whereof you may read  
 more in the fore-cited Text, from the eighth verse to  
 the end of the Chapter. These acceptions of the  
 word *Sabbath* have especiall reference to *rest* from  
 labour.

The second acception of the name *Sabbath* (but  
 counting



counting on, the fifth) hath another sense ; it is that whereby it is taken for *rest*, not from *labour*, but from *sinne* : In this it is frequent among the Fathers of the Church ; and well might they call it a *Sabbath*, or *rest* in that sense, as in opposition to the restlesse turbulencie of sinne, for that is a very troublesome evill : the sinne of *Simeon* and *Levi* troubled *Jacob*, *Gen.* 34.30. the sinne of *Fonias* troubled the aire, and the sea, and made it restlesse, untill hee was offered up as a sacrifice to becalme it ; and, *The wicked*, saith *Isaiah*, *are like the troubled sea, whose waves cast up mire and dirt*, *Esa.* 57.20. and though the godly, having lesse sinne, have thereby the more rest ; yet to them it is a very troublesome and toylesome evill, which will not suffer them to sleepe ; *Dauids* teares are eye-witnesses hereof, *Psal.* 6.6. and for a more solide assurance of this truth, hee bringeth in his bones to give testimony to it, *I finde no rest in my bones*, saith hee, *by reason of my sin*, *Psal.* 38.3.

The third acception of the name *Sabbath* ( but adding it to the former, the sixth) is that which the Apostle useth, *Heb.* 4.9. the word in the originall is not *Sabbatum* ; but *Sabbatismos* ; but the termination troubles not the rest of the former part of the word, and therefore our best Bibles render it ( as if it had beene the word *Sabbatum* ) by our English word *Rest* ; and this is the best *Sabbath* or *Rest* of all others, wherein the Elect shall wholly cease from *sinne* and *labour* ; and it is that eternall *Sabbath*, whereof the externall or temporall *Sabbath* was a Type ( in respect of the time of it ) as the Tabernacle or Temple was a Type (for the place) to the kingdome

kingdome of Heaven, where it shall bee enjoyed.

CHAP. XII.

*Whether the day called Lords day, or Sunday, may not also be called Sabbath day, or the Sabbath: The exceptions which are taken up by divers against it.*

THESE acceptions premised, it will bee the more easie to answer the exceptions which some have taken at the use of the name *Sabbath*, as applyed to the *Lords day*, who would have that name under so rigorous an arrest, at the sute of *Saturday*, that it may not stirre one step to the day next unto it; and so wee may not (by their leave) call the *Lords day* the *Sabbath day*.

Of this minde are some of the greatest friends of the *Lords day*, as well as they that (as enemies) oppose the divine authority of it: for, <sup>a</sup> Doctor Bound <sup>a D. Bound l. i.</sup> (a man sincerely devoted to the doctrine and duties <sup>de Sab. p. 110.</sup> of the fourth Commandement) saith, *The name of the Sabbath was changed into the name of the Lords day, which must bee retained*: and if the old name bee to bee changed,, and the new must be retained, then the old name must bee taken to bee abolished, at least to bee prohibited, as to the day now solemnly observed, and generally received: And <sup>b</sup> Master Brerewood <sup>b M. Brerew. repl. p. 73. & 74.</sup> (an opponent against divers points of Doctor Bound his Booke of the *Sabbath*, in his Reply to Mr. Byfields Answer) saith, *The name of the Sabbath remained*  
L                      appropriated

appropriated to the old Sabbath, and was never attributed to the Lords day for many hundreds of yeers after our Saviours time; none of the Apostles, nor of the ancient Christians, for many hundreds of yeers after them, ever intituled it by the name of Sabbath: and since him <sup>c</sup> Bishop White hath written, *Wee Christians keep a weekly holiday, namely Sunday, which (with the holy Apostle, Revel. 1. 10.) wee stile the Lords day, not the Sabbath day:* <sup>d</sup> Doctor Heylin in his *History of the Sabbath*, having objected against some an intent to cry downe holidayes, as superstitious and Popish ordinances, mentioneth (as in scorne) *their new found Sabbath; and Sabbath now, saith he, it must be called.*

<sup>c</sup> Bish. white  
treat. of the Sab.  
pag. 134, 135.

<sup>d</sup> D. Heyl. Hist.  
Sab. part. 2. c. 8.  
pag. 255.

<sup>e</sup> The Transl.  
of D. Prideaux his  
Lect. on the Sab.  
Præf. pag. ult.  
edit. 2.

And the Translator of <sup>e</sup> Doctor Prideaux his *Lecture of the Sabbath*, in his Preface before it, bringeth in *Barkley* a Papist with a notable *Dilemma* (as hee calleth it) the better to encounter those who still retaine the name of the Sabbath; *What is the cause, saith hee, that many of our sectaries call this day (meaning the Christians weekly holiday) by the name Sabbath? If they must observe it because God rested on that day; then they ought to keepe that day whereon God rested, and not the first, as now they doe, whereon the Lord began his labour: If they observe it as the day of our Saviours Resurrection, why doe they call it still the Sabbath, seeing especially, that Christ did not altogether rest, but valiantly overcame the powers of death?*

His question (God willing) shall bee answered anon: as yet wee are to note onely his disallowing of the name, as applied to the *Lords day*; which wee may observe also in <sup>f</sup> Master Dowe his late *Discourse*

<sup>f</sup> M. Dowe in  
his *Discourse*,  
pag. 4. & 19.

of

of the Sabbath, or *Lords day*: and in <sup>g</sup> Master Ironside <sup>g</sup> M<sup>r</sup>. Ironside, his seven questions concerning the Sabbath. <sup>h</sup> Master <sup>quest. 3. cap. 12,</sup> Broad forbiddeth Preachers, in their Sermons, to say, <sup>13.</sup> Remember the Sabbath day to sanctifie it; and would <sup>h</sup> M<sup>r</sup>. Broad his MS. of the Sab. have them, in stead thereof, to say, Remember to san- <sup>part. 2. cap. 2.</sup> ctifie the Lords day, for the Lords day, saith hee, may <sup>p. 26. prop<sup>e</sup> fin.</sup> bee called no more Sabbath, then the Sabbath may bee called Lords day: If as much, it will bee enough, as shall be shewed afterward.

But Master Braburne, as hee misliketh that the *Lords day* should lord it over the Jewish *Sabbath* more then any; so he cavilleth more at the calling of it by the name of the *Sabbath*, lest, under that name, it should take up some authority from the fourth Commandement. Hee beginneth his Discourse, which is his former Book against it, thus, <sup>i</sup> Bee pleased, Chri- <sup>i</sup> M<sup>r</sup>. Braburns Discourse of the Sab. p. 1. stian Reader, first of all to note, that wee, now adayes, apply the name Sabbath to the Lords day promiscuously, and without difference; now thus to confound two proper names of dayes, is as if wee should call Sunday Saturday, and Saturday Sunday.

And to restraints the name *Sabbath* to the old day of the Jewes (which hee pleads for) hee would have the words of the Commandement rendred thus, <sup>k</sup> Remember the Saturdayes Rest, to keepe it holy; from <sup>k</sup> Ibid. pag. 7. which, saith <sup>l</sup> hee the name Sabbath cannot bee separa- <sup>l</sup> Ibid. p. 200. ted. And in his other Booke (which hee wrote in defence of the former) hee saith, <sup>m</sup> That it is an error <sup>m</sup> M. Brab. Defence p. 164. of our Ministers, to call the Lords day, or the first day <sup>edit. 2.</sup> of the weeke by the name of Sabbath; and a <sup>n</sup> meere <sup>n</sup> Ibid. p. 164. fiction, since none of the Apostles ever called it so, nor is <sup>626.</sup> it any where so named in the Scripture; hee addeth,



- o *Ib. pag. 52.* that o by calling the Lords day by the name of Sabbath, they have robbed the Sabbath of its honourable ornaments, that therewith they might deck and trim up the Lords day, P which is, as if one should take the crowne off the head of a King, and set it upon a common subject :  
 p *Ibid.*  
 q *Ibid. pag. 35.* q for Saturday, saith hee, is a King or Mistresse to the Lords day.

Hee had spoken with more congruity to himselfe, though not unto the truth, if hee had kept to his gender, and called it a King and Master, or a Queene and Mistresse : hee objecteth further, r that wee may as well call f Baptisme Circumcision, and the Lords Supper the Passeeover, and t that when the Minister saith, Remember to sanctifie the Sabbath day, to take it for the Lords day; and so to say, Lord have mercy upon us, &c. is to make answer (as deafe men doe) who, when a man calleth for a knife, doe bring him a sheath.

The resolution at which hee would have his reasons and exceptions arrive, is this ; Let mee, saith he, for conclusion, exhort Minister and people to refraine putting the name Sabbath day on the Lords day ; and u *Ib. p. 54, 55.* let them take with it, u that they must, with forbearance of the name Sabbath day; refraine the use of the fourth Commandement ; for these goe unseparably together.

Where wee may see in him (as in others) that of Bishop Andrewes made good, of shewing ill will to the thing, by carping at the name, as before wee have noted: for, Mr. Braburne ( and wee may say the like of some others) knowing the right and title (claimed for the Lords day) by the fourth Commandement to bee kept a foote by the title Sabbath, first fettereth it to the Jewish weekly holiday, by affixing the word Saturday

Thursday unto it ; not daring to trust it alone, lest, being left loose, it should bee ready for use, as an appellation of the *Lords day* : Much like the Papists, who pinion the name *Catholick* with the addition of *Romane*, that so they might keepe it captive to their owne side, and by it, as by a lock or bolt, might let in, or keep out of the Church as please themselves.

But the most severe Censurer of the name *Sabbath* (as applyed to the *Lords day*) is the Authour of the Book called *Altare Christianum*; wherein, speaking of him who wrote the Letter to the Vicar of Grantham, hee saith, " Hee had shewed himselfe more like a sonne of the Church, if he had said that the name Sabbath had crept into the Church, in a kinde of complying, in phrase, with the people of the Jewes, and that in a shadow of things to come, as if Christ were not come in the flesh, against the Apostles expresse doctrine and charge, Colos. 2. and from hence would have sought to have cast that old leaven out of our Church, which hath sowed the affections of too many toward the Church, and disturbed the peace, and hindred the pious devotion thereof."

D. Pockl. his book called *Altare Christianum*, cap. 22. p. 130.

This is enough, and bad enough; yet hee saith more and worse in his Sermon preached at the Visitation of the Bishop of Lincolne, Aug. 7. 1635. where in hee visiteth with the rod those that call the *Lords day Sabbath day*; and with it, giveth such sharp jerks as these; \* What shall wee thinke of Knox, Whittingham, and their fellowes (anabaptizing the *Lords day*, or Sunday, after the minde of some Jew, hired to bee Godfather thereof) who call it Sabbath, and doe disguise it with that name, and who were the first that so called it, and the Testators, who have so bequeathed it to their Disciples,

x D. Pockl. Visitation Sermon, called Sunday no Sabbath, pag. 6.

y D. Pockl. 1b.  
pag. 6, 7.

*Disciples, and Profelites. y It was, saith he, thirty yeers before their children could turne their tongues to hit on Sabbath; and if the Gileadites (that met with the Ephraemites before they could frame to pronounce Shibboleth) had snapt up these two before they had got their Sabbath by the end, their counsell had brought much peace to the Church.*

*For this name Sabbath, saith hee, is not a bare name, like a spot in the forehead, to know Labans sheepe from Jacobs; but it is a mystery of iniquity intended against the Church; and the mystery (as hee reveales it) is to shut out the Letanie, and all the Service of the Communion Book: for that is no Service for their Sabbath, but for Sunday.*

z Ibid. p. 19.

*Item, they must make a Sabbath of Sunday, to keepe up that name; otherwise their many citations of Scripture, mentioning onely the Sabbath, being applyed to Sunday, will appeare so ridiculously distorted and wry neck'd, that they will be a scorne and derision to the simplest of their now deluded Auditors.*

a Ibid. p. 20.

*a Others (saith hee) againe, for the plot's sake, must uphold the name Sabbath, that stalking behinde it, they may shoote at the Service appointed for the Lords day. Yet further, hee maketh the name of the Sabbath (as on the face of the Lords day) to bee as an ugly vizard, which doth as well become it, as the crowne<sup>b</sup> of thornes did the Lord himselfe; this was platted, saith hee, to expose him to damnable derision, and that was plotted to impose on it detestable superstition: Yet to die for it, saith hee, they will call it Sabbath, presuming, in their Zealous ignorance, or guilefull zeale, to bee thought to speake the Scripture phrase, when indeed the dregs of*

b Ibid.

*A!hdod*

*Ashdod flow from their mouthes : for that day which they nickname Sabbath, is either no day at all, or not the day they meane. Thus farre hee, who, that his ill will to this word Sabbath, (as applyed to our Sunday) might appeare in every page, the Title throughout his Booke, is [Sunday no Sabbath.]*

CHAP. XIII.

*Reasons why Sunday, or the Lords day may be called Sabbath day, delivered and defended.*

**B**UT on the contrary (if impetuous passion may bee so husht, that religious reason may be heard) wee shall shew cause sufficient to take up an Antititle to that of Doctor *Pocklington* his Sermon, and to say, *Sunday a Sabbath*; and that upon such evidence, both rationall and exemplary, as without cavilling (as I conceive) cannot bee contradicted, and first for Reason.

First, The name <sup>a</sup> *Sabbath* signifieth *rest*, (rest from the accustomed labours of the weeke); But the *Sunday* is a day of rest, wherein men are restrained from their wonted workes, and ought to rest, saith <sup>b</sup> Bishop *White*, and to give themselves to religious exercises: Therefore the *Sunday* may bee called a *Sabbath*; For when the thing is acknowledged, why should the word, by which it is most fity signified, bee denied? And when the thing is denied (as rest on the *Saturday* by us Christians) why should the word *Sabbath*, signifying *rest*, be allowed, as applyed to it? Is there any reason why names should not

*Reason 1.*  
<sup>a</sup> *Joseph. Ant.*  
*l. 1. c. 2. pag. 3.*  
and in his first  
Book against  
*Appion. p. 783.*  
*Isidor. etymolog.*  
*l. 6. c. 18. fol. 32.*  
*p. 2. col. 2. and*  
all Hebrew  
Lexicons,  
<sup>b</sup> Bishop *White* his  
Treat. on the  
*Sabb. pag. 152,*  
*153, 158.*

in



in sense bee futable to things to which they are applied, but rather contrary to them? To call that day by a name of *rest*, which is a day allowed for labour, and to deny that name to the day wherein we are required to rest, is not so little an absurdity, as that which Master *Braburne* remembred of deafe men, who, *when a man calleth for a knife, doe bring him a sheath*; for there is that neernesse betwixt them, that they may bee both together, the one within the other; but *rest* and *labour* are like *light* and *darknesse*, in a contradictory distance, which cannot be reconciled nor brought together.

It is no marvell that Master *Braburne*, who denyeth the thing (holding the *Lords day* for no day of rest, but for a workeday) should deny the name *Sabbath*, as in application to it: for hee taketh it to bee a proper name of the day of *rest* in the old Testament; which, if it were granted, would doe him no good, nor the *Lords day* any hurt (for its right to this title) for *Adam* was the proper name of the first man, *Gen. 3. 8, 9.* and yet it is used in Scripture for man in generall, *Psal. 91. ver. 12, 20.*

c *M. Ironside*  
quest. 3. cap. 12.  
pag. 122.

But, saith c Master *Ironside*, the name Sabbath leads us onely to an outward cessation from bodily labour, which, of it selfe, and precisely considered, was indeed a dutie of the Jewish Sabbath; but it is not so of the Christian Festivall. d The corporall rest was a chiefe thing aymed at in all the dayes of publick worship in the Jewish Synagogue, being both memorative of some things past, and figurative of things to come. The name Sabbath is therefore no more morall, and to bee retained in the Gospel, then the names Priest, Altar,

d *Ibid. cap. 13.*  
pag. 123.

Altar, and Sacrifice. To which wee may say ;

First, that the word *Sabbath* signifieth not a cessation (with limitation to outward worke) nor precisely a Jewish *memorative*, or *figurative rest*, proper to the weekly holiday of the Jewes, but *rest* absolutely, and therefore <sup>c</sup> hee confesseth, out

of *Estius*, That if wee looke to the first, and originall signification of the word, every holiday wherein men rest from their labours, may be called a Sabbath;

and that <sup>f</sup> God himselve in Scripture, imposed the name Sabbath upon all the dayes of publik worship in the Jewish Synagogues.

Secondly, Hee acknowledgeth, <sup>g</sup> That there is a cessation from works required of Christian people (under the Gospel) upon all dayes of their publik worship and assemblies: for Nature her selfe, saith hee out of <sup>h</sup> Gerson, teacheth all men sometimes to rest from their owne employment, and to spend that time in the prayes of God, and prayers to him: for, as <sup>i</sup> he very well saith, to attend Gods publik worship, and at the same time to follow our owne employment, are incompatible, and imply contradiction.

And thats enough to qualifie the *Lords day*, or *Sunday* for the title *Sabbath*; which hee implicitly yeeldeth, when upon that ground hee saith, <sup>k</sup> The Turks, <sup>k</sup> *Ibid.* nay, the Indians have their Sabbaths.

Thirdly, Whereas hee saith (as by way of distinction of the old *Sabbath* of the Jewes, from that day which Christians celebrate) that it was *memorative of things past*, and *figurative of things to come*: I answer, That that cannot confine the name *Sabbath* to

M

their

<sup>c</sup> Master Ironside quest. 3. cap. 13. pag. 124. Si vocis primam significationem spectemus, *Sabbatum* erit omnis dies festus, *Estius* 3<sup>d</sup>. Cent. d. 37.

<sup>f</sup> M. Irons. ubi supra. p. 123.

<sup>g</sup> *Ibid.* quest. 6. cap. 24. p. 223.

<sup>h</sup> Natura dicitur aliquando vacuum diem quieti. Gers. de decem Precept. <sup>i</sup> *Ibid.* cap. 24. pag. 223.

<sup>k</sup> *Ibid.*

their day, nor reſtraine it from ours : for in the former of the two wee have as much intereſt as the Jewes, for wee are to remember Gods finiſhing his workes in fixe dayes, and his reſting the ſeventh, as well as they, and to have a gratefull memory of the benefit of creation as they had; and we need ſuch a remembrance ſo much more, as wee are at more diſtance from it : and for the later, wee build not the title upon a figure, (which is but a feeble and ſandie foundation) but upon the letter or ſenſe already confeſſed, which is firme and ſolide.

Fourthly, For that hee ſaith, That the name *Sabbath* is no more morall, and to bee retained in the Church, then the names *Prieſt*, *Altar*, and *Sacrifice*; wee will him to remember what elſewhere hee hath ſaid, viz. <sup>1</sup> *That there is a reſt which is eternall and morall to all dayes of publick and ſolemn worſhip*; it ſo, the name *Sabbath* may bee eternall, and reach as farre as the thing it ſelfe.

1 Mr. Ironſide  
queſt. 6. cap. 25.  
pag. 231.

And whereas hee ſaith, *That reſt, to the Jewes, was an eſſentiall dutie, (i. e.) of it ſelfe, and in its owne nature, without reference or publick worſhip*, which hee denyeth to the Chriſtians weekly holiday: I anſwer, That the queſtion is not here, whether the Jewes were more reſtrained from labour then the Chriſtians; but whether there be not ſo much reſt required now, both in reſpect of publick duties, and of private, (which require alſo ceſſation from outward workes) as that our *Sunday* or *Lords day* hath thereby a better title to the name *Sabbath*, then *Saturday* hath, which hath been long agoe depoſed from the dignity of an holiday, and made an ordinary workeday.

Laſtly,

Lastly, For the names *Priest*, *Altar*, and *Sacrifice*, I perswade my selfe he will not deny the name *Priest*, since hee tooke orders under that name, and doth under that name officiate according to the Liturgie of the Church of England, which hee will not say is rather Jewish then Christian, Legall then Evangelicall: and for the words *Altar* and *Sacrifice*, I remit him (if hee doubt of them) to bee resolved by the late Treatises, wherein both the Names and Things are busily discussed: onely I will say (by way of answer to his comparison) that since wee have a literall *Rest* of a weekly recourse, and not literall *Altars* and *Sacrifices*, the name *Sabbath* thus may bee retained under the Gospel, though the names *Priest*, *Altar*, and *Sacrifice* be abolished.

But, saith <sup>m</sup> Mr. Ironside, the day is to be named not <sup>m</sup> M. Ironside from the nature of things done; but from the quality of <sup>quest. 3. cap. 13.</sup> the person to whom they are intended; and therefore not <sup>pag. 125.</sup> Sabbath, but Lords day.

I answer, The Antecedent is subject to exception many wayes.

First, The chiefe holidayes in the old Testament were nominated from the things done, and not from the quality of the person to whom they were intended; as the *Passeover* from the Angels passing over the houses of the Israelites in Egypt, without hurt: the *feast of Trumpets* from the solemne sounding of Trumpets at <sup>Exod. 12. 25.</sup> it: the *feast of Tabernacles* from the tents and boothes <sup>Levit. 23.</sup> wherein the people lived in the Desart: and (which <sup>Deut. 16.</sup> more punctually meets with this objection) their weekly holiday had its name, not from him to whom it is dedicated; but from *Rest*, the duty of the day enjoyned.



Secondly, In the Christian Church, his rule of denomination doth not hold, for wee call one holiday dedicated to Christ by his *Birth*, another by his *Circumcision*, another by his *Ascension*, (which are the things done on the day) not by his name onely to whom they were dedicated.

If it bee said, when wee speake of the Nativitie, we understand the *Birth* of the Lord, and so also the *Circumcision* of the Lord, and the *Ascension* of the Lord; I grant wee doe so, and so when wee say the *Sabbath*, wee may meane (as in the Commandement is expressed, the *Sabbath* of the Lord, or to the Lord.

Thirdly, That the names of dayes should not bee taken from the quality of the person onely, to whom they are intended, is plaine by the *feast of Pentecost*, so called from the number of the dayes betwixt it and *Easter*: and the name of the *Lords day* called from its order (by the Evangelists, and the Apostle Paul) *the first day of the weeke*; and by the Ancients *the day of light*, from illumination at the Sacrament of Baptisme; and *the day of Bread*, from the Sacrament of the *Lords Supper* administred every *Lords day*, as

n Mr. Ironside,  
quest. 3. cap. 13  
p. 124, 125.

Mr. Ironside himselfe hath observed.

Fourthly, If the names of holidayes should be taken from the quality of the person to whom they are intended, as because our weekly holiday is intended to the honour of the Lord, it must be called the *Lords day*; then all the holidayes which are named by the Saints, should have their names from their Lord: for, though the portions of Scripture read on them concerne their lives and deaths, the honour and service of the day is directed and intended not to them, but to the

the Lord; yea, all holidayes of both Testaments are dayes dedicated to his honour; by that reason then all must bee called the *Lords dayes*: and so names that should bee given for distinction, would turne to confusion. Thus much for the first Reason for the name *Sabbath*, as applyed to the *Lords day*, or *Sunday*; which were more then enough, if there had not beene much more then there was need and cause objected against it; but the rest we shall contract into a narrower compasse.

The second Reason why our weekly holiday may be called *Sabbath day*, is this: It is confessed by all (that are not branded with the note of heresie) that there are ten Commandements to us Christians, as well as to the Jewes; and that the fourth Commandement is one of the ten, and requireth at least the assigning, or setting apart of some time to religious rest; and that by vertue of these words, *Remember the Sabbath day, to keep it holy*: that time then which the Church keepeth (as in obedience to that part of the Commandement expressed in the letter of the law by the name *Sabbath*) may, or rather must be called by that name. By that word *Sabbath*, in that Commandement, as <sup>o</sup> Bishop *Andrewes* said of the words [*which shall bee*] wee hold; and though wee say not (as hee farther addeth) *it is our best tenure*, yet a tenure it is, which wee must not let goe, but wee must, as hee said of the word [*P nobis*] *make much of it, for thereby our tenure and interest groweth up to a further degree of assurance and evidence.*

Reas.<sup>2</sup>.

<sup>o</sup> Bp. Andr.  
his Sermon. de  
Nativ. pag. 37.

<sup>p</sup> Idem. In his  
second Sermon.  
of the Nativ.  
pag. 15.

Thirdly,

*Reas. 3.* Thirdly, <sup>q</sup> Bishop Hall saith, *The sonne of righteousness rising upon that day (called the Lords day) drew the strength of that morall Precept unto it: for all the vertue and vigour of it is vanish'd from the Jewes Sabbath, so that it remaineth a meere working day; and if so, the title of Rest surely did not stay behinde it, but with the strength was transferred to the day for which it was changed.*

*q B. Hall, dec. of Ep. 6. epist. 2. p. 384.*

*Reas. 4.* Fourthly, It is enough to gaine a title from one thing to another, to possesse the place as Successor upon the decease, and in stead of another; as the Christians *Lords day* by the ordinance of the Lord himselfe, as <sup>r</sup> *Athanasius* saith, succeeded the Jewish Sabbath, whose name it may have (in that respect) if there were none other reason of more weight.

*r Μετέδωκε ὁ ὁ κρείων τὴν τὴν σαββάτου ἡμέραν εἰς κυριακὴν. Athanasius de Semente, Tom. 1. pag. 835. Edit. Græco-lat. Commelian. Ann. c10. 10 c.*

Here it will haply bee objected, that so one might call *Baptisme* by the name of *Circumcision*, and the *Lords Supper* by the name of the *Passover* (for these two Sacraments of the new Testament succeeded those two of the old) which were to bring in a confusion of termes and times, and so in part to incur the Icorne which the <sup>f</sup> Bishop of Elie putteth upon his Dialogist, for his Argument drawn from the succession of the one day to the other.

*f Bish. of Elie his examinat. of the Dialogue. pag. 85.*

I answer; Howsoever the Argument of the Dialogist succeed (which wee have nothing to doe withall at this time) wee shall easily shake off this slight exception, thus:

First, Wee doe not ascribe the proper name of the old

old *Sabbath* to the *Lords day* (for wee doe not say *Saturday* is *Sunday*, or the *Lords day*) but that name which is common to them both, and wherein the one by a reall right and congruity of sense succeedeth the other, and that is the name *Sabbath*, signifying *Rest*, which belongeth to them both ; and that is not, as if one should call *Baptisme Circumcision*, or the *Lords Supper* the *Passfeover* ; but as if wee should call them Sacraments and Seales of the Covenant, in which respect the later have both the authority and appellation of the former.

Or, as if one should say, Doctor *White* succeeded Doctor *Buckeridge*, Bishop of *Elie*, therefore hee hath the Title and Authoritie of the Bishop of *Elie*, though hee bee not called by his Predecessors *Christian*, or surname in particular ; hee saith indeede, *That the fourth Commandement appointed a particular fixed day, to wit, Saturday* ; but if that were true, (which I deny) hee cannot say the word *Saturday* is named there ; and if it were, wee would not take that, but the name *Sabbath* for the true title of the *Lords day*, against which no just exception hath yet beene taken, nor in truth can bee.

Examinat. of  
the Dialogue,  
p. 63, 69. marg.

And for a second Answer (which, in regard of the ground of it, it will not become a Bishop to slight) wee may say, That upon a substitution of one thing in the roome of another, it is not unusuall (in our Church) to assigne the name, as well as the place, to that which is substituted : for a parcell of Scripture is called by our Church the *Epistle*, though it bee not taken out of those writings which are properly



- { 7. ver. 10. On the Annunciation of the Virgin Mary.  
 { 40. v. 1. On Saint John Baptists day.  
 { 63. v. 1. On Munday in Passion week.  
 { 23. ver. 5. On the twenty fifth Sunday after Trinity.  
 { 2. v. 12. The first day in Lent.  
 { 1. ver. 1. On Ascension day.  
 { ver. 15. On Saint Matthias day.  
 { 2. v. 1. On Whit Sunday.  
 { 5. v. 12. On Saint Bartholomewes day.  
 { 7. v. 55. On Saint Stevens day.  
 { 8. v. 14. On Tuesday in Whit sun week.  
 { 9. ver. 1. On the Converst. of S. Paul.  
 { On Munday in Easter week.  
 { 10. v. 34. { On Munday in Whit sun week.  
 { 11. { ver. 22. On Saint Barnabies day.  
 { ver. 27. On Saint James his day.  
 { 12. ver. 1. On Saint Peters day.  
 { 13. v. 26. On Tuesday in Easter week.
- { Ifa. ch.  
 { Pro-  
 { phet.  
 { Fer. c.  
 { Joel c.  
 { Hist. Acts ch.

11 M. Brab.  
 Defence p. 600.  
 601.

And thus <sup>11</sup> Master Braburne will allow the *Lords day*, not onely the name, but the honour of a *Sabbath*, viz. as in the roome of the old *Sabbath*, for a time, and for its sake.

Reas. 5.

Fifthly, wee have already shewed (out of *Chrysostome* of old, and *Jos. Scaliger* of late) that the other holidays of the Jewes, which were not weekly, are called *Sabbaths*; and \* Doctor *Heylin*, \* Master *Braburne*, and y Master *Ironside* acknowledge no lesse: and if they (when the seventh dayes *Sabbath* was yet in force and use) might

be called by that name; much more may the *Lords day* now, which is a weekly day of rest, as the old *Sabbath* was, but now is not; so that there is nothing in it, much lesse in any other day of the week, that may give it a better right to the title *Sabbath*, then the *Lords day* hath.

Sixthly,

\* Doctor Heyl. *Hist. Sab. part. 1. c. 5. pag. 87, 88.*

x M. Brab. *Discourse p. 81, 82.*

y Master *Ironside* *quest. 3. cap. 13. pag. 123.*

Sixthly, <sup>z</sup> Doctor *Heylin* alloweth the name *Sabbath*, to bee given to cessation from sinne; why then not rather to rest from labour? Since this is literall and proper, (as the law of the *Sabbath* requireth,) that metaphoricall and figurative: and the right of appellation goeth rather by the letter then by the figure, as <sup>a</sup> Bishop *Andrewes* (observing of the word [*day*] taken sometime figuratively, for the whole time of mans life, and sometimes properly and literally, as in our ordinary speech, for the seventh part of the weeke) maketh his choice of the sense which consenteth with the letter, and leaveth the figure.

*Reason 6.*  
<sup>z</sup> There is a *Sabbath* or rest from sinne,  
*D. Heyl. Hist. of the Sab. part. 2. c. 5. pag. 157.*

<sup>a</sup> Bish. *Andr.*  
*3. Sermon. of the Nat. p. 64.*

Adde hereunto a further latitude of the word *Sabbath*, (allowed by <sup>b</sup> Master *Broad*) and therewithall a greater liberty for the use of it to Christians, which is, *That the Kingdome of heaven and the Sabbath have one common name; and yet, saith hee, the difference betwixt them is as much, as betwixt the sacrifices of beasts by the law, and the sacrifice of Christ in the Gospel: and if the difference bee lesse betwixt day and day, rest and rest, in observation of Jewish and Christians holidayes (which cannot reasonably be denyed) the same name may bee attributed to their holiday and to ours, especially by turnes; to theirs while it was in force, to ours since (that being put downe) it hath obtained the honour of the day.*

<sup>b</sup> M<sup>r</sup>. *Broad* in his 3<sup>d</sup>. quest p. 5.

Seventhly, Doctor *Heylin* againe (notwithstanding his exceptions both against the name, and thing it selfe noted by the name) takes the name *Sabbath* to bee an honour; where hee saith, *that the new Moones were not honoured with that title in the booke of God: conceiving belike, as* <sup>c</sup> Master *Braburn* said, *that the name*

<sup>c</sup> M. *Brab. def. of his discourse. pag. 53.*

<sup>d</sup> D. Pockl. Vi- was a crown on the head, rather then, as <sup>d</sup> Doctor Pock-  
 sit. Serm. p. 20. *lington held, a deformed vizzard on the face.* And if  
 the *Lords day* have gotten the honour of the Jewes  
 Festivity (as indeed it hath) since that was put down,  
 and this set up in its stead, that name as well agreeing  
 with the precedent proofes, may be the more fitly at-  
 tributed to it.

<sup>e</sup> M. Dowe in  
 his Discourse of  
 the Sabbath,  
 and Lords day,  
 pag. 41.  
<sup>f</sup> M<sup>r</sup>. Brab. des.  
 p. 626.

Eightly, <sup>e</sup> Master Dowe observeth (though by  
 way of complaint, for which there is no great cause)  
 that the day we celebrate is vulgarly called and known  
 by the name of the *Sabbath*: the like hath <sup>f</sup> Master  
 Braburne, *Do not they, saith hee, usually call Sunday,*  
*or Lords day, the Sabbath?* And if it bee vulgarly  
 knowne and called by that name, the rule is, *Wee must*  
*speake with the vulgar, and think with the wise.* Ma-  
 ster Ironside, by way of exception to this (vertually  
 I meane, not expressly, for hee maketh no mention  
 of the rule) saith, <sup>g</sup> *Who speaks most religiously, the A-*  
*postles, and the whole Church, or some few private per-*  
*sons of late yeeres, is easie to determine:* wherein hee  
 implyeth, that the first, and best, and most Christians  
 forbear the name *Sabbath*, and use rather the word  
*Lords day*; therefore the name *Sabbath* must cease, as  
 favouring both of *novelty* and *schisme*.

<sup>g</sup> M<sup>r</sup>. Ironside  
 quest. 3. cap. 13.  
 pag. 126.

Whereto I answer, for the present, that all the  
 foure Evangelists note the day wee celebrate by the  
 name of the *first day of the weeke*, and onely one of  
 them, viz. S. *Iohn*, and that but once, viz. *Rev. 1. 10.*  
 calleth it the *Lords day*: yet without any imputation  
 of novelty or schisme, which we shall more cleerly &  
 fully take off and avoid (for the denomination of the  
*L. day* by the name of the *Sab.*) in the ensuing Chapters.

CHAP.

CHAP. XIII.

*Ancient evidence for calling the Lords day by the name of Sabbath, observed especially against a Dr. Pocklington his Assertion; viz. That no ancient Father, no learned man tooke the name Sabbath otherwise, from the beginning of the world till the yeere 1554. then for Saturday, observed by the Jewes.*

a Dr. a D. Pockl. Visitation Serm. called, Sunday no Sabbath.

USe of speech (which for the name *Sabbath*, as applied to the *Lords day*, hath for our age beene confessed by the adversaries of it) is, as the Poet saith, the rule of speech; and of such authority, that wise men willingly submit unto it, and that sometimes so farre, as to speake amisse, that they may bee understood aright: so did S. Augustine, when he said *offum* for *os*, and *fenerat* for *feneratur*, as being desirous rather that Grammarians should reprehend him, then that the people should not understand him; and among us many learned men use to say with the vulgar, *Surgeon* for *Chirurgeon*, and *Impostume* for *Aposteme*; and there bee many more words of this sort.

b See c. 12. and c. 13. prop. fin. c — Si voler u- sus, Quem pe- nes arbitrium est, & vis, & norma loqued; Hor. de art. poet. d *offum*, sic enim potius loquamur; melius est ut reprehendant nos Grammatici, quam non intelligent populi. August. enarrat. in Psal. 138. tom. 8. part. 2. p. 871, 872. e 1b. in Psal. 36. part. 1. p. 358.

But for the name *Sabbath* (there being such sufficient reasons to set it as a title upon the *Lords day*) when the more judicious make use of it in that sense, they may well bee conceived to doe it, not as complying with the erroneous dialect of the common sort, but as guided to it, by reason as well as by use.

f The words *Chirurgus* and *Apostema* are so englished by Cooper in his Dictionary.

And for such as have so taken it, or the conjugate



g ἀλλὰ ἐκαστος  
ἑμῶν σαββα-  
τιστὴν πνευ-  
ματικῶς. Ig-  
nat. ep. ad Mag-  
nes. pag. 57.

to it (which is the same in sense) wee may mention divers of eminent place, both of ancient and of later times; as first *Ignatius*, the Disciple of Saint *John* the Evangelist, who, having spoken against the manner of the Jewes spending their *Sabbath* in sensuall jollity, excessive feasting, dancing, and other revelling, <sup>B</sup> adviseth Christians, every one of them to *sabbatize*, or keep the *Sabbath* spiritually, that is, rather to bestow the time in religious delights, then in carnall contentments.

h Μετέθηκεν ὁ  
κύριος, &c. as  
it is fore-cited  
cap. 13. lit. v.

i Dr. Twisse, in  
a MS. of the  
*Sabbath*.

If any one except, and say, that hee meaneth this of the Jewish *Sabbath* day, which in his dayes, and a good while after, was kept holy with the *Lords day*; wee may thence inferre, that if *Ignatius* could brook the observation of *Saturdayes rest* without any feare of Judaisme, when that day was to give up to the *Lords day*, the holinesse and honour of a weekly holiday (which necessarily requireth both *Rest* and *Religion*) hee would not have made scruple to call it the *Sabbath*. <sup>h</sup> *Athanasius* hath a sentence, from whence wee may derive the like inference for his opinion of the name *Sabbath*, with reference to the *Lords day*; *The Lord hath changed the Sabbath day*, saith he, *into the Lords day*: *Whereof*, saith <sup>i</sup> a learned Doctor of our Church, *what can be the meaning, but that the Lord himselfe hath, now in these times of grace, made the Lords day to become our Christian Sabbath*? So that, upon the change, the *Saturday* is not what before it was, a day of *rest*; but the *Lords* is so, as before it was not.

And if the holy *rest* of *Saturday* bee translated to the *Lords day*, shall not the name that is answerable to

to the nature of it, passe along with it ? If more expresse and formall Testimonies be expected, (for these are but implied, and vertuall evidences) wee finde <sup>k</sup> *Origen* in his three and twentieth Homily upon the book of *Numbers*, expressly applying the name *Sabbath* to the day set apart for Evangelicall devotion.

<sup>k</sup> *Origen in Numb. cap. 28. Hom 23. tom. 1. pag. 259. 1 Dr. Pockling. Sunday no Sabbath. pag. 16.*

*Ob.* <sup>l</sup> But it will be said, he addeth the word *Christian* to it, calling it not simply *Sabbath*, but the *Christian Sabbath*.

*Ans.* Let them allow of the name *Sabbath*, and wee will not stick with them for the title *Christian*, if (for distinction sake, and to prevent misprision) there bee any reason to make that addition; but where the word will bee readily referred to the right day, without another to explaine or restraints it, it is needlesse to adde it.

*Ob.* Here Doctor *Pocklington*, to extenuate this Testimonie, saith, <sup>m</sup> *That Origen his Christian Sabbath is not kept on Sunday onely, but every day in the weeke*; he meaneth (I suppose, according to the conceipt of divers of the Ancients) a *Sabbath* consisting in cessation from sinne, and sanctity of life. *Christ* (saith hee out of *Origen*) *is our Christian Sabbath, and hee that lives in Christ, rests from evill works, and worketh uncessantly the works of Justice.*

<sup>m</sup> *Dr. Pockl. Sunday no Sabbath. pag. 19.*

*Ans.* This is no contradiction to that wee have said, but a concession of much more then wee demand; *Christ himselfe*, saith Doctor *Pocklington*, and every day (in regard of the holy life of a Christian) might be called a Sabbath: If so, the *Lords day*, which was ordained, and must bee observed with more generall and solemne holinesse, and with more rest and cessation

tion

tion from worldly affaires, (for holinesse sake) might much more bee called a *Sabbath*. In the Latin Fathers, the name *Sabbath* in this sense may also bee observed.

n Nos octava  
die, quæ & ipsa  
prima est, per-  
fecti Sabbati  
festivitate la-  
tamur. Hilar.  
Prolog. in Psal.  
oper. p. 335.

I will give some instances, as in <sup>n</sup> *Hilary*; Upon the eighth day, which is also the first day, saith he, we rejoyce in the festivity of a perfect Sabbath.

Whereby we are to understand, not an every dayes Sabbath, in forbearance of sinne; but an especiall sabbatizing above other dayes, as in the celebration of the *Lords day*, by cessation from works of the weeke dayes, and exercise of religious duties belonging unto it, which hee calleth the eighth day (though it have a weekly returne in the number of seven) because in the first observation, counting on beyond the Jewish tale of dayes, comming next after their seventh, that maketh the eighth.

To this purpose wee may produce Saint *Augu-*

o Observa diem Sabbati, non carnaliter, non Judaicis deliciis, quæ otio abutuntur ad nequitiam. August. enar. in Psal. 32: tom. 8. part. pag. 242.

p Observa diem Sabbati, Magis nobis præcipitur, quia spiritualiter observandum præcipitur; Judæi enim serviliter observant diem Sabbati, ad luxuriam & ebrietatem. August. Tract. 3. in Joban. 1. tom. 9. pag. 30.

stine<sup>o</sup> in his enarration upon the 32. Psalme, where hee exhorteth to observe the Sabbath day, not carnally, with Judaicall delights, for they abuse their Rest, &c. And in his P fourth Tract upon S. John, Wee Christians, saith he, are more strictly commanded to keep the Sabbath, then the Jewes; for we are to keepe it spiritually, they keepe it carnally, in luxurie and drunkenesse:

which, in the readiest construction of the words, must runne thus: Wee Christians are more strictly commanded to keepe (not the Saturday Sabbath, from which we are discharged Col. 2. 16. but) our Christian Sabbath,

Sabbath, then the Jewes keep their Jewish Sabbath: If then wee bee commanded to keep a Sabbath, wee must have the thing, and the thing may have the name that belongeth to it, and that name properly is *Sabbath*.

There is another allegation for the name *Sabbath* taken out of the 251. Sermon *de tempore*, in *Augustine* his name, which I forbear to urge as his, because the

<sup>q</sup> Bishop of Elie, in his *Examination of the Dialogue of the Sabbath*, taketh exceptions at it, when it is brought in to this purpose, and sheweth some reasons why it should be supposed to be none of his, but of a later time; and if it be none of *Augustines* when it is so cited, it was none of his when himselfe cited it in his name, and as his, as he did in his <sup>r</sup> former Treatise of the *Sabbath*

<sup>q</sup> B. of Elie in his *Examinat. of the title Dial.* pag. 107.

<sup>r</sup> B. of Elie in his *Treat. of the Sab.* pag. 110.

After *Augustine*, and as a neer follower of his, both in tract of time, and tractates of doctrine, wee may note *Prosper Aquitanie*, who in his sentences collected out of <sup>r</sup> Saint *Augustine*, saith, <sup>t</sup> that such celebrate the Sabbath in an ill sort, who make it a vacation from doing good. In which words hee virtually alloweth of the

<sup>r</sup> Sententia sine dubio sunt *Augustini*, sed collecta à Sancto *Prospero*. Bell. de Eccles. script. pag. 185.

<sup>t</sup> Malè celebrat *Sabbatum* qui ab operibus bonis vacat. *Prosper. Aquitan. sent.* 114. ex *Aug. tom.* 3. part. 2. p. 1402.

celebration of a *Sabbath*, both for name and thing: If the like exceptions be taken at these Testimonies, out of *Augustine* and *Prosper*, to those that have bene noted before, concerning the saying of *Ignatius*, the like answer may bee here returned, which there was made.

By such authorities as these (whereof I forbear some, being to bring them in upon another occasion)

I desire



u See B. white  
his treat. of the  
Sab. pag. 201.

*I desire not to make shew, that the Ancients did alwayes use to call the Lords day by the name of Sabbath, as some u have said, or for the most part; for no man can prove that.* And it is evident, that in their Idiome it is more frequent and familiar to call the weekly holiday of the Jewes, the *Sabbath*, and the Christians weekly holiday *Lords day*: but to observe, that they did not condemne the name, as in application to the *Lords day*, nor forbear it so constantly as some (especially Doctor Pocklington) have said, nor upon such concepts, as hee and some others have imagined, but upon some considerations which appertained to their times, and not to ours: as I shall seasonably shew in answer to another objection, when it crosseth my way.

“ Fox Mart.  
pag. 128. edit. 2.

x M. Fox, 1b.  
Dies Sabbati  
ab ipsa diei Sa-  
turni hora po-  
meridiana ter-  
tia, usq; in Lu-  
navis diei dilu-  
culum festus a-  
gitator. Sr. Hen.  
Spelman de con-  
cil. &c. cap. 5.  
an. Christ. 967.  
pag. 445.  
y D. Heyl. hist.  
part. 2. cap. 7.  
pag. 216.

Now I will descend from the Primitive Church downeward, where the Doctor may finde his Assertion gainesaid by a Synod of Bishops, and other Prelates, collected by “ Cuthbert Archbishop of Canterbury, about the yeere 747. in which, among other Ecclesiasticall matters, it was decreed, that the *Sabbath day* (and by that was meant the day wee now keepe holy) *should bee reverently observed.* And in King Edgars dayes, ann. 959. the Christians weekly holiday was by a decree, under the name of the *Sabbath*, measured out from *Saturday* at three of the clock in the afternoone to *Munday* morning.

Against this Decree of King Edgar, y Dr. Heylin objecteth, that *though the Decree in Latine have the word Sabbath, in the Saxon copie it is onely [ Heald ] which signifieth holiday; which maketh nothing against our present observation (unlesse he had shewed that*

that the Latine edition of that constitution was much later then the Saxon) and not a little for it; Because,

First, They that penned the Latine, in likelihood were more learned, and so the better able to judge of the fittest of the name, then they that penned it in the Saxon language; for it requireth lesse ability to speake a native tongue, or to understand or translate a learned one, then to pen or speake it.

Secondly, As the Latine is a more learned language, so it is more generall, especially in the Christian world, where the celebration of the day so named is received; and so it implyeth, either that the word was usually understood, or that they would have it commonly taken in that sense. And whereas the

<sup>z</sup> Doctor saith, *There is onely Heald or holiday in the Saxon Decree*; hee implyeth *holiday* to bee lesse then *Sabbath*, whereas *Sabbath* (in a meere Grammaticall

sense) signifieth lesse then *holiday*, for so *Sabbath* signifieth *rest*, and no more: and so the <sup>a</sup> earth hath its *Sabbath*, when it is not tilled, and the

<sup>b</sup> beasts their *Sabbath*, when they are not toyled; whereas the holiness of the *holiday* belongeth to us as wee are

<sup>c</sup> men, and much more as wee are

<sup>d</sup> Christians: yet I confesse, where both names are in use, so distinguished,

that the *Sabbath* standeth for the *Lords day*, and *holiday* for other dayes ordained for religious exercises, the name *Sabbath* is of more and better importance then *holiday* is; but that maketh nothing for the Doctors purpose.

In the Lawes of <sup>e</sup> *Cannius*, anno 1016. there was

O

a con-

<sup>z</sup> D. Heyl. Hist. Sab. part 2. c. 7. pag. 216.

<sup>a</sup> Levit. 25. 2. & chap. 26. 34.

<sup>b</sup> Otium est Sabbatum Aſinorum. Bish. Downam in his Analyſ. of the ten Commandements. Com. of the Sab.

<sup>c</sup> Sanctius his animal, mentisque capacius altæ

Deerat adhuc & quod dominari carera poſſet. Ovid. Met. l. 1.

<sup>d</sup> Ephes. 1. 4.

<sup>e</sup> Fox Martyr. rom. 1. p. 1017. col. 2. edit. ult.

a constitution like that in King *Edgars* time, concerning the *Lords day* by the name of the *Sabbath*, making the measure of it from Saturday noon till Monday morning, which might yet be all one for the measure with the Decree of *Edgar*, for the ninth hour (which is called *nona*, or *noon*) was at three of the clock, which now with us is the third hour after noone.

g Fox Martyr.  
tom. I. p. 1017.  
col. I.

Againe, f King *Edward* the elder, and *Gythrum* the Danish King, forbidding buying and selling, and all labour upon the *holiday* of the Christians, make their prohibition of them in the name, not of *Sunday*, or *Lords day*, but of the *Sabbath*.

g Albert. Krantz. Metrap. lib. 4.  
cap. 8.

h D. Heyl. Hist. Sab. part. 2. c. 15.  
pag. 131.

i Cum die Dominico cogitationibus gravatum, cum gereret animum baculumque manibus tene- ret, cultello (ut fit) scindulas fecit, —admonitus ab astante (per jocum) de violatione Sabbati, non leviter in se punivit admissum, scindulas collegit diligentissime, manique suae impositus, iussit incendi, ut in se ulcisceretur, quod contra divinum praeceptum incautus admisisset. Albert. Krantz. Metrap. lib. 4. cap. 8. pag. 106.

And out of g Krantzius h Doctor Heylin noteth of *Olaus* King of Norway anno 1028. that taken up one Sunday (on the *Lords day*, saith Krantzius) in serious thoughts, and having in his hand a small walking stick, hee tooke his knife and whittled it, as men do sometimes when they are troubled, or intent on businesse: and when it had beene told him, how hee had trespassed therein against the Sabbath, hee gathered the small chips up together, put them upon his hand, and set fire unto them, that hee might take a revenge upon himselfe for violation of the divine Precept.

The matter most remarkeable in this story, is his scrupulous conscience and precise severity, for which hee is k highly commended by Krantzius; but for

k Gloriosissimus Rex *Olaus* —Christiana Religiois observantissimus, inter alia virtutum suarum praecordia, & hoc reliquit Exemplum sanctimoniae die Dominico, &c. Albert. Krantz. Metrap. lib. 4. c. 8. p. 106.

our present purpose we are especially to note, that that day which Dr. *Heylin* calleth *Sunday*, was then called the *Sabbath*.

*Ob.* He saith, the King was told [*by way of jest*] that he had trespassed therein against the *Sabbath*.

*Ans.* So it might have been in jest, if the party had used another name (whether *Lords day* or *Sunday*) and in using the name *Sabbath* rather then either of them, it is most like that was a name rather of common use, then of speciall choice to breake a jest withall.

<sup>1</sup> Hee addeth (for the yeere 1120. the time of *Ru-* 1 D. Heyl. Hist. Sab. part. 2. c. 5. pag. 158, 159.  
*pertus*) an observation of one *Petrus Alphonsus*, calling the *Lords day* the *Sabbath of the Christians*; but (saith hee) *he meant none otherwise, then the feast of Easter is called the Christian Passeover*; for which hee bringeth nothing out of that Authour that may bee a just ground for such a glosse. And on the contrary, it may be said, that there is a *Sabbath* or *Rest*, according to the letter confessed, in the observation of the *Lords day*; but the word *Passeover* was figurative (even to the Jewes) after their comming out of the Land of Egypt: much more is it so to Christians since the comming of Christ.

Besides, hee bringeth in one *John de Burie*, Chancellor of the University of Cambridge (about the latter end of the reigne of King *Henry* the eighth) affirming, *That every day designed to divine service, might be called Sabbath*; which seemeth also to be the judgement of *Bernard*, who expounds the fourth Commandement thus; <sup>m</sup> *Observe the Sabbath, that is, Exercise thy selfe upon the holidayes, that by present rest thou mayest learne to hope for rest eternall.* If so, much more

m Observa diem Sabbati, quod est, in sacris feriis te exerce, quatenus per requiem presentem dicas sperare eternam. Bern. super salu. Regina, Serm. 4. col. 1744.



may the *Lords day* be called *Sabbath*, which hath the preheminance of other dayes, as the old Sabbath had, every weeke throughout the yeere ; and not onely once a yeere, as Easter, and other holidayes, which have ( in an anniversary revolution ) one turne, and no more.

n D. Heyl *Hist.*  
*Sab. part. 2. c. 8.*  
pag. 269.

We need say no more then this to confute the fond and new found concept of Doctor *Pockl*. concerning the novelty of the name *Sabbath* : wherein also n Dr. *Heylins* negative observation (*That a Sabbath day was not heard of in the Church of Christ forty yeeres agoe*) is disproved ; for, a day of cessation from worldly works for religious duties (which indeed is a *Sabbath*) hath been in use in the Christian Church in every age since our Saviour ascended ; and the name *Sabbath* hath been often and answerably applyed to the thing, as hath been shewed.

“ Search we did with all care and diligence, to see if we could find a Sabbath in any evidence of Scripture, or Writings of the holy Fathers, or edicts of Emperours, or decrees of Councils, or finally, in any one of the publick acts and monumets of the christiā Church ; but after severall searches made upon the *alias* and the *pluries*, we still returne, *non est inventus*. So in the second page of his Epist. to the Reader, before the second part of his *Hist. of the Sabbath*.

And if the Doctor said right touching the late time of the *Sabbath*, and made a true returne by his “ *non est inventus*, for the fore-going ages, hee gave a wrong Title to the second part of his History, when he called it *The History of the Sabbath from the first preaching of the Gospel to these present times* : for, if there were no *Sabbath* day heard of from the beginning of the Gospel untill forty yeers since, he should rather have called it for that time *the History of no Sabbath* : And albeit it be as strange to write an History *de non ente*, or of a meer nullity, as it is untrue that there was no *Sabbath* all that while ; yet such a Title

Title had beene (though more contradictory to the truth) more correspondent to his owne *tenet*, which with greater desire, and more diligent endeavour hee striveth to defend; yet haply, as the truth in his conceipt, and so without any contestation against his owne conscience: I will yet think so charitably of him; and if hee had done so by others, it had been better both for them and him.

CHAP. XV.

*Royall and reverend Authority for putting the name Sabbath upon Sunday, whereby it is cleared from schisme, as well as from novelty.*

**T**HAT it is no novelty to call the *Lords day* or *Sunday* by the name *Sabbath*, wee have proved in the precedent Chapter by sundry Testimonies, all of them of much ancients date then the year 1554. designed by Dr. *Pockl.* for the first use of the word in that sense.

And for the time since, which is long enough to gain allowance to a word (especially such a one as hath congruity of reason to the thing whereto it is applyed) we can name Authority for it, sufficient to over-sway any thing that he hath said against it, and to cleare the use of it from schisme, which the same Doctor *Pockl.* hath objected against it.

1. The Book of <sup>a</sup> *Homilies*, ratified by the Royall Authority of three Princes, and by subscription of all the conformable Clergy in their severall reignes, calleth the *Lords day* the *Sabbath* divers times.

2. King *James* in his <sup>b</sup> Proclamation against profane times, edit. 2. p. 25. b *Apud D. Bound on the Sab. l. 1. p. 268, 269.* And D. Heyl. *Hist. Sab. part. 2. p. 257.*

<sup>a</sup> *Homil.* of the time and place of prayer, pag. 102. 164. twice, & p. 166. twice. The Author of the Dialog. betwixt A. and B. reckoneth ten sports,

c K. James Basile.  
Dor. lib. 2.  
pag. 164.

sports, dated at Theobalds, May 7. 1603 giveth to *Sunday*, or the *Lords day* the name of *Sabbath*: and in his second book of his *Basileicon Doron*, having spoken of the lawfulness of recreations, hee concludeth with a proviso, that *the Sabbath bee kept holy, and no unlawfull thing done therein.*

1630.

1. For the Towne of Weedenbeek.
2. For *John Cheney* of Lestwich in Cheshire.
3. For *Walker* in Yorkshire.

1631.

4. For *Riddleshurst* of Davenham in Cheshire.
5. For the Towne of Yaxall.
6. For *William Small* of Cletham.

1632.

7. For *Richard Wood* of Hatton.
8. For East and West Rebford.
9. For Mariners of Hulbrie.
10. For *Amos Bedford*, a Minister in Lincolnshire.
11. For *Thomas Wilson* of old Whitingham in Cheshire.

1633.

12. For *Underhill* in Shropshire.
13. For one *Hubie* in Yorkeshire.
14. For *Roger Posterne* of Salop.
15. For the Town of Stone in Staffordshire.

1634.

16. For Lincolneshire poore.
17. For the poore of Hailscot in the County of Salop.
18. For *John Jackson* of Langer in Nottinghamshire.

1635.

19. For *Port Patricke* and *Donaghday* in Scotland.
20. For Broughton of Southampton, where the Church, Parsonage-house, and Schoole-house, &c. were burnt.

3. K. Charles (our gracious Sovereaign that now is) in his Briefes (appointing the time for collections under his broad Seale) setting downe the day when they shall be made, nameth it the *Sabbath day*, whereby it is plaine, he meaneth not *Saturday*, but *Sunday*; and so (which is directly against Dr. *Pockl.* his tenet and title) that *Sunday* is a *Sabbath*. The most that I have seen (untill the yeer 1636.) have directed to our weekly Holiday under the name *Sabbath*. For intimation of the frequencie of that word in the sence wherein wee take it, I have made a List of twenty Instances of Briefs for this County of Cheshire within these few yeeres, and noted them in the margine, not doubting but there have been many more, both within it, &

without, which have not come to my view. And I doubt

doubt not, when the truth upon impartiall triall hath broken through all clouds of contradiction (as certainly it will doe) but the name Sabbath will out-shine the name *Sunday*, and be again received into the stile of the Kings Briefes, as formerly it hath been.

4. The Reverend Bishops of the Land, in the  
 a Conference at Hampton Court (as conscious of the  
 lawfull use of the word *Sabbath day* for *Sunday*) when  
 Doctor *Reynolds* desired a reformation of the abuse  
 of the *Sabbath*, before his Majesty that late was, and  
 themselves, gave a generall and unanimous assent  
 thereunto, none of them (for ought appeareth in the  
 Booke) taking exception that hee called the *Lords day*  
 by that name. And howsoever the name of the *Lords*  
*day* bee more usuall in their Ecclesiasticall Courts for  
 our weekly holiday, then the name *Sabbath day* is :  
 yet that they condemne not the use of it, is plaine by  
 the seventh Canon, wherein they prescribe the use of  
 the Register booke upon every *Sabbath day*.

d Confer. at  
 Hamp Court,  
 p. 44. and 45.

In the Latin edition, I confesse, the words are *die-  
 bus Dominicis*, and not *Sabbath*: and there might bee  
 reason for it, because in Latine the word might bee  
 more ambiguous, that tongue being more generall,  
 and reaching haply to such places as yet have both the  
*Saturday* and *Sunday* in honour and use for the exer-  
 cise of Religion: yet had it beene *Sabbath* in the  
 Latine also, it had beene no prejudice, but rather an  
 advantage to the truth, if withall it had beene un-  
 derstood to bee meant, not of the old *Sabbath*, but of  
 the new.

Besides, they meant, no doubt, by using the name  
*Sabbath* in the Canon in English, to shew the lawfull

use



use of that word, as well as of others, by which the same day is signified unto us ; and if the Latin bee of more authority then the English, which in some respects may be so, as before hath been observed, wee can quote a Latin Booke of good authority for it ; it is the Book called *Reformatio legum Ecclesiasticarum*, which, mentioning the observation of our religious rest, doth it under this e Title [*the principall celebration of the Sabbath.*]

e Præcipuus  
Sabbatorum  
cultus, Reform.  
Leg. Eccles. fol.  
18. b.

The high Commissioners ( of whom the Archbishop of Canterbury is chiefe ) are in Ecclesiasticall authority next to a publick Synod ; and of their indifferency for the use of the word *Sabbath*, as well as the word *Sunday* or *Lords' day*, may appeare by the recantation enjoyed by them to *John Hethrington* ; wherein hee was to f disavow that which formerly hee had delivered, viz. *that the Sabbath day or Sunday, ( which wee commonly call Lords day since the Apostles time ) was of no force, and that every day is as much a Sabbath day, as that which wee call the Sabbath day, Lords day, or Sunday ; and in these termes hee was to publish it at Pauls Crosse, Febr. 11. 1627.*

f The Sermon  
called the  
White Wolfe by  
Steph. Denison,  
preached at  
Pauls Crosse  
the same day.  
pag. 34.

If it bee needfull to add particular testimonies for calling *Sunday* by the name *Sabbath*, ( and such scandalous invectives as some have made against it will not suffer it to be superfluous ) we may note by name divers Reverend Bishops, who take the word *Sabbath* in that sense : as to begin with Bishop *Latimer*, ( whom g Doctor *Pocklington* brings in expressly, with other Bishops unnamed, as a godly Prelate, and well affected to the godly discipline of the Church, and he was besides that a Martyr ) h he, in his Sermon upon the

g D. Pockl. Vir-  
sit. Sermon. p. 28,  
29.

h B. Latimer.

the Gospel, of a King that married his sonne, after he hath cited the story of the man stoned for gathering sticks upon the Sabbath day, hath these words, *i Which is an example for us to take heed, that wee transgresse not the law of the Sabbath day; and a little after hee addeth, These words pertaine as well to us at this time, as they pertained to them in their time; for God hateth the dis-hallowing of the Sabbath as well now as then, for hee is, and still remaineth the old God, hee will have us to keepe his Sabbath as well now as then; for upon the Sabbath day Gods seede-plow goeth, that is to say, the ministry of the Word is executed, for the ministry of Gods Word is Gods plow.*

*i Bish. Latimer in his Sermon upon the Gospel, of a King that married his sonne, preached az. 1552. as the title sheweth, fol. 188. p. 1.*

In which few lines hee calleth the Lords day Sabbath, no fewer then foure times: he calleth it Sunday also, I confesse; but that is nothing to this purpose, since the name Sabbath is in question, not the name Sunday, which we have treated on before, and proved to bee lawfull. *k Archbishop Whitgift was after him in time, though above him in degree and dignity of the Church, and he, translating a Testimony out of Justin Martyrs Apologie, turneth dies solis into the Sabbath day. <sup>1</sup> Bish. Babington, sometimes his Chap- laine, was Bishop of Worcester in the late Queenes reign, (as Bishop Latimer was in King Edwards daies) a venerable Prelate, and a frequent and famous Preacher; and hee useth the same name of the same day, \* wee plainly see, saith hee, what day the Apostles celebrated, and met upon, having their solemne Assemblies, namely on this our Sabbath; and it addeth also further strength to this, that Saint John, in his Revel. calleth this our Sabbath day, the Sunday, Dominicum diem:*

*k Archb. Whit. Anf. to T. C. p. 578. or 758.*

*1 B. Babington.*

*\* B. Babington in com. 4. p. 72. printed 1594. in 4<sup>to</sup>.*

and afterward (having set downe some generall duties of the day, saith he) <sup>m</sup> *These things are not to bee done onely on the Sabbath day, but every day, even all our life long.*

<sup>n</sup> *Sacratissimus antistes, Lancelotus Andrewes, linguarum, artium, scientiarum, humanorum, divinarum omnium, infinitus Thelaurus, stupendium oraculum, &c. So in the Title page the second edition of his Sermons.*

<sup>o</sup> *B. Andrewes his 3<sup>d</sup> Sermon on the Resurrection, p. 406, 407.*

<sup>p</sup> *B. Andr. his Sermon. Acts 2. vers. 2, 3, 4. pag. 595.*

<sup>q</sup> *Ibid. In his Speech to the Starre-Chamber against Master Traske, pag. 72, 73. and this name new Sabbath hee hath (if the Authour of the Dialogue betwixt A. and B. reckon right) twenty times in his Book called Catech. Doctr. So the Dialogue betwixt two Divines A. & B. edit. 2. pag. 20.*

So doth that renowned and so admired <sup>n</sup> Bishop of Winchester, Bishop Andrewes (who used to make a curious choice of his words, as well as of his matter) in his third Sermon of the *Resurrection*, where, speaking of the women that would have embalmed our blessed Saviour, hee saith, <sup>o</sup> *Though they faine would have been embalming him, yet not with breach of the Sabbath, their diligence leapt over none of Gods Commandements for haste; no, not this Commandement, which, of all other, the world is most bold with; and if they have haste, somewhat else may, but sure the Sabbath shall never stay them.* And beginning his Sermon at the Court on *Whitsunday, 1606.* hee saith thus, <sup>p</sup> *Wee are this day, besides our weekly due of the Sabbath, to renew, and to celebrate the yeerely memory of the sending down of the holy Ghost.* And even there where he set himselfe most seriously against Judaicall opinions, viz. in his Speech against *Mr. Traske*, in the Star-chamber, hee saith thus, <sup>q</sup> *the Sabbath had reference to the old creation; but in Christ wee are a new creature, a new creation by him, and so to have a new Sabbath: if a new Sabbath, then not no Sabbath, as Doctor Pocklington would have it.* And the Bishop meaneth by that the *Lords day*, which hee maintaineth against Master *Traske*,

Traske, who stood for Saturday the Sabbath of the Jewes.

Bishop Alley (Bishop of Exceter, in his Book called, *The poore mans Library*, printed Anno 1560.) speaking of the due observation of the day wee celebrate, saith: *All Governours and Householders offend against this precept, if they doe not their diligence to retaine the sanctifying of the Sabbath in their houses: who soever despise the Religion of the Sabbath, give evident testimony in themselves of impiety and contempt of God, &c.*

*r Bish. Alleys  
Poore mans Li-  
brary, miscelan.  
pralect. 5. fol.  
143. p. 2.*

Bishop King (not long since) Bishop of London (who in his time was accompted a very venerable Prelate, and alwaies well affected to the Government of the Church, before himselfe was made a Governour of it) in his Lectures upon *Jonah* (of severall impressions) useth the name *Sabbath* divers times for *Sunday*, or the *Lords day*; as in his sixth Lecture (where he reproveth carelesse, dissolute, and ill disposed persons) he saith, *They love the thresholds of their private doores upon the Sabbaths of the Lord, and their benches and ale-houses, better then the Courts of the Lords house: And a little after he taxeth them by the name of Profaners of our sanctified Sabbaths. And in his seventh Lecture he hath these words: The Sabbath is reserved as the unprofitablest day of the seven, for idlenesse, sleeping, walking, rioting, tipling, bowling, dancing, and what not: I speake what I know* (saith he) *upon a principall Sabbath* (For if the resurrection of Christ deserve to alter the Sabbath from day to day, I see no cause, but the comming downe of the Holy Ghost should adde honour

*f Bishop King.  
lect. 6. p. 90.*

*t Ibid. lect. 7.  
pag. 96.*



and ornament to it) I say, upon a principall Sabbath, &c.

u Bish. How-  
son's Sermon of  
Festiv pag. 6.  
edit. 2.

Doctor *Howson*, late Bishop of *Durham*, though a reall opposite to the *Sabbath* in some particulars, was not an enemy to that name (when hee made mention of the thing) for in his Sermon, in defence of Festivities, he hath these words: *Beloved Christians, were any of those excellent Fathers in our times, what thinke you he would say? if he should see Oratoria turned into Auditoria, Churches into Schooles, our Sabbaths and Festivities not spent in cultu latriæ, but in hearing of Exercises, as some call it, &c.* though hee were no friend to the *Sabbath*, either for the dignity of the day, or the duties belonging unto it (for both in opinion and practice he was opposite to preaching) yet was hee not so ill affected to the name, as Doctor *Pocklington* and others have been.

Bishop Lake.

That very learned Bishop of *Bath and Wells* (whose Sermons were so approved by Doctor *Reynolds*, that what he heard him preach, hee still desired to reade; and therefore used to crave a copy of his Sermon) was not onely a friend to the name *Sabbath* for *Sunday*, but a zealous pleader for it, as we shall observe in another place.

\* Bish. Hall in  
the art of di-  
vine medita-  
tion. cap. 10.  
p. 111.

And the Bishop of *Exceter* that now is (who hath so decently dressed *Devotion* and *Piety* with delicacie of conceipt, and elegancy of expression, as to make it amiable in all eyes) in his art of divine meditation, saith in approbation of it thus: \* *No Manna fell to the Israelites on their Sabbath, on ours it doth.* Where the word *Sabbath* must bee necessarily understood in the word

word *Ours*: And if so it be not plaine enough, see further in his second booke of Characters, where part of his description of a distrustfull man is this: *Hee dares* x Lib. 2. Character. p. 196. *not come to the Church, for feare of the croud; nor spare the Sabbaths labour, for feare of want; nor come neere the Parliament house, for feare it should be blowne up.*

I make no doubt, but the Articles of Episcopall Visitations give allowance for the like use of the name *Sabbath* for *Sunday*, or *Lords day*: for so it is in the 15. Article of Archbishop *Parker* his Visitation. Nor is it to be doubted, but in Archbishop *Whitgifts* Articles the word was in the same sense: for, as we have noted before, hee turned the word *Sunday* into *Sabbath*, in translating a testimony out of *Justin Martyr*. And sure wee are, that Archbishop *Bancroft* used the word *Sabbath* for the *Lords day* foure times in his Articles of Visitation, twice in two Articles, *viz.* 75, 76. whence it is probable, that other Bishops were in phrase and forme of speech (for that name) conformable to them: for, in the Province of Yorke (much more in that of Canterbury) it was so, as in our Diocesse of Chester.

Bishop *Lloyd* in his Visitation, *Anno* 1605. in the Bishop Lloyd. 2. 4. 8. 44. & 45. Artic. calls that day *Sabbath day*. So did Bishop *Morton* in his Visitation of the same Diocesse, *Anno* 1617. Artic. 11. 30. 33. 39. And Bishop *Bridgman* in his trienniall Visitation, *Anno* 1631. Bishop Morton. Artic. 11. 41. 43. used the word *Sabbath* for the weekly Holiday of our Church; who were yet all of them both in judgement, language, and practice, far enough from siding with Schismaticall Novelties. To these Bishops of England, I will adde two out of Ireland; Bish. Bridgman.

and so conclude my Episcopall Testimonies for the name *Sabbath*.

The one is Bishop *Usher*, the most reverend Archbishop and Primate of Armagh, who (I know by conference with him) approveth of the application of the name *Sabbath* to our *Sunday*, or *Lords day*. The other is Bishop *Downham*, the Bishop of Deriy (who hath done and suffered much in the defence of the Prelacie) he in his abstract of the duties commanded, and sinnes forbidden in the Decalogue, treating of the fourth Commandement, taxeth (with reference to our times) *those that are mindfull of the Sabbath to profane it, who (having extraordinary businesse) will not bestow any part of the weeke upon it; but will reserve it for the Sabbath, and make bold with God to borrow part of his day: and those who observe the Sabbath for fashion sake, keeping the outward rest onely, putting on gay clothes, and doing nothing. &c.*

After these reverend Prelates (in number sixteene, whereof foure are Archbishops) wee will give in the names of some Cathedrall Deanes and Doctours (of venerable estimation in our Church) noting the *Lords day* by the name *Sabbath*, as <sup>y</sup> Doctor *Boys* (Archbish. *Whitgifts* Chaplaine, and Deane of Canterbury) and Doctor *Donne*, Deane of *Pauls*: The Deane of Canterbury saith, *The Sabbath is (as one calls it) Gods Schoole-day, the Preachers are his ushers, and the Church is his open Schoole-house: which he doth not onely repeat, but approve of; and when Sabbath breakers are rebuked (saith <sup>z</sup> he) all their answer is, that most do: so: If they will follow fashion and example, let them follow the best (scil.) Gods example. And againe, <sup>a</sup>The duties required*

<sup>y</sup> Doct. *Boys*  
expof. of the  
Liturgy. p. 92.

<sup>z</sup> Doct. *Boys*  
ubi sup. pag. 93.

<sup>a</sup> Ibid. pag. 95.

required on the Lords day, are principally two, Rest, and Sanctification of this rest: a double Sabbath, rest from labour, and rest from sinne; and if there bee a double Sabbath in it, it hath a double right to the title Sabbath.

Doctor Donne, the Deane of Pauls, preaching at Dr. Donne. the dedication of a new Chappell in *Lincolnes Inne*

(where hee was Lecturer) speaketh thus; <sup>b</sup> Though God take a seventh part of our time in the Sabbath, yet hee takes more too, for hee appoints other Sabbaths, other Festivals, and in all the Sabbaths there is still a cessation. Hee

saith not, God tooke, but takes, in the present tense, a seventh part of our time, not of the Jewes onely, (though hee tooke it first of theirs): and though hee call other Festivals Sabbaths also, the seventh day may have an especiall right to the name Sabbath, above the Rest; for so it had under the old Testament, though then there were other holidiaies, which, for their congruity with it in rest or cessation (for in all Sabbaths, saith hee, there is still a cessation) might be partakers of the same title: and prosecuting the same point afterwards, he reproveth some who think we are bound to no festivals at all, but to the Sabbath; but God requires as much service from us as from the Jewes, saith <sup>c</sup> he,

and to them hee enlarged his Sabbaths, and made them divers. And to the same purpose hee speaketh in his Sermon on the 10. of John, As God taketh the tenth part of our goods in Tythes, but yet more in Sacrifices; so though hee take a seventh part of our time in the Sabbath,

<sup>b</sup> Doctor Donne of Pauls in his Sermon, John 10. vers. 22. which hee calls the Feast of Dedication, at the dedication of a new Chappell in *Lincolnes Inne*, consecrated by the Bishop of London, anno 1623. pag. 7.

<sup>c</sup> Ib. pag. 10. of his dedication Sermon.



bath, yet hee takes more too, for hee appoints other Sabbaths or Festivals.

There bee some (to take in a doubt by the way, which his coupling of *Sabbaths* and *Festivals* as *Synonymas* induceth us to consider) who so precisely distinguish betwixt *Sabbaths* and *Festivals*, as to deny that the *Sabbath* may be called by the name of a *Festivall*. The Sabbath (saith the <sup>d</sup> Re-examiner of Perth Assembly) *under the Law, was never called Jom tob, a good, that is, a merry day, as were the solemn Feasts*: which seemeth to bee a portion of Sacrifice taken from the <sup>e</sup> Altar of Damascus, where the same observation is made: and concerning Festivals in particular, the Authour saith, *It was not lawfull to fast on a Festivall*.

But it may bee answered, that though there bee difference betwixt the *Sabbath*, and other dayes properly called *dies festi*, (in regard of particular occasion of the institution, and of more liberty in meats and delights, then on the *Sabbath*); yet might the *Sabbaths*, yea, all publick solemnities (even the Fast of Expiation not excepted) bee sometimes called Feasts or Festivals, and so much the Authour of the <sup>f</sup> Altar of Damascus (not without some apparant contradiction to himselfe) hath acknowledged. And as the old *Sabbath* was unto the Jewes a day of spirituall delight, for which purpose some cite *Isa. 58.* (how fitly, wee shall note in another place); so is the new *Sabbath* to the Christians, *on which* (in <sup>g</sup> *Tertullians* time) *it was held a great offence to fast*; and in all times when the Sacrament of the Lords Supper is administered

<sup>d</sup> Re-examiner of Perth Assembly. p. 187. printed in anno 1636.

<sup>e</sup> Altare Damasc. pag. 666, 667.

<sup>f</sup> 1b. pag. 666.

<sup>g</sup> Die dominico jejunium nefas ducimus, vel de geniculis adorare. Tert. de coron. milit. c. 3. tom. 2. pag. 747.

ministred (which in the Primitive times was as oft as that day returned) it exhibiteth a Feast of the body and bloud of Christ, the best and most delicious cheer that can be desired, to him who is rightly prepared to receive it.

But this onely by the way, or rather as an occasionall digression out of the way, taken from the doubt in the words of the Deane, concerning the *Sabbath*, from whom wee have one observation more to remember, and that is in his Sermon on *Mat. 21.* <sup>h We h Idem, Sermon on Mat. 21. 44. pag. 16. printed 1634. at Cambridge.</sup> *will admit of Christ, saith hee, but wee will not admit him to reigne over us: If hee will bee content with a Consulship, with a Collegueship, that hee and the world may joyne in Governement, that wee may give the weeke to the world, and the Sabbath unto him; that of the day wee may give the forenoone to him, the afternoone to our pleasures; If this will serve Christ, wee can bee content to admit him; but, nolumus regnare.*

To these two Reverend Deanes, I will add two worthy Doctors, who are witnesses to the warrantable application of the word *Sabbath* to the *Sunday*, and who (though neither Bishops nor Deanes) have had the reputation (and not without desert) of very learned and religious men; *viç.* Doctor *John White* (brother to Doctor *Fr. White* late Bishop of Elie) and Doctor *Daniel Featly* (household Chaplain to the late " Archbishop of Canterbury,) Doctor *Joh. White,* " <sup>Archbish. Abbot.</sup> in his answer to the *Papists*, bragging of the holinesse of their Church, and upbraiding of our Church for want of holinesse, hath, among other accusations of their courses, these words; <sup>i D. Joh. White in his way to the true Church. S. 38. p. 210.</sup> *And for mine owne part, having spent most of my time among them, this I have found*

found, that in all exæsse of sinnes Papists have been the ring-leaders; in roytous companies, in drunken meetings, in seditious assemblies and practises, in profaning the Sabbath, &c. And againe, Papists hold, that it is lawfull on the Sabbath day to follow suits, travell, hunt, dance, keepe Faïres, and such like: this is that which hath made Papists the most notorious Sabbath breakers that live.

And Doctor Featly, as hee had more occasion to mention the day, and the duties thereof, so hee more frequently maketh use of the name Sabbath; as in his *Hand-maid to Devotion*, wee finde mention of an hymne and prayer before the Sabbath; wherein, saith hee, the duties of the Sabbath are expressed: and in preparation for the receiving of the Sacrament, there is a confession in these words, <sup>1</sup> *Thou commandest me to keepe holy thy Sabbath, and settest an especiall marke of Remembrance upon it; yet I have not remembred to put off my ordinary businesse*: and in the Devotion for the Christian Sabbath, the name is <sup>m</sup> often used for the day wee celebrate, sometimes with the word *Christian* joyned to it, sometimes the name Sabbath is set without it: and in his volume of printed Sermons, treating on these words, *Wherefore God hath highly exalted him*, hee saith, <sup>n</sup> *If the rest of God from the works of Creation were just cause of sanctifying a perpetuall Sabbath to the memory thereof, may not the rest of our Lord from the worke of Redemption (more painefull to him, and more beneficiall to us) challenge the like prerogative of a day to bee hallowed and consecrated unto it? Shall wee not keepe it as a Sabbath on earth for him, which hath procured for us an eternall Sabbath in heaven?*

And

k Dr. Featly  
Hand-maid to  
Devotion, in  
the direction  
for the use of  
the book. p. 4.  
l Hand-maid  
to devotion,  
pag. 197.

m Ib. i p. 172.  
ad pag. 200.

n Dr. Featly  
Serm. which he  
callethe Lowli-  
nesse exalted.  
pag. 735.

And a little after hee addeth, *o The holy Apostles, and their successors fixed the Christian Sabbath upon the first day of the weeke, to eternize the memory of our Lords Resurrection: and speaking of Easter day, With what Religion, saith P he, is the Christian Sabbath of Sabbaths to be kept?*

*o 1b. pag. 738.*

*p 1b. pag. 736.*

I could lengthen this Catalogue (for the name *Sabbath* thus applied) with many more names of those whose sufficiency and sincerity is such, that it would little become them that carpe most at the name *Sabbath* in this sense, to teach them how to speake, without corrupting their dialect with *the dregs of Ashdod*; as of <sup>q</sup> Master *Hooker* with divers others; but that will not need, especially, if wee add unto these that which hath beene confessed, or rather complained of by <sup>r</sup> Master *Braburne* and <sup>f</sup> Master *Dowe*, viz. *That the Lords day is usually and vulgarly called and known by the name Sabbath*; and then there will bee a full answer to Master *Ironside* his objection, which soundeth as if the name *Sabbath*, for the *Lords day*, were a meere mistake of a few private persons of late yeeres: I hope, Kings, Archbishops, Bishops, and Deanes, and other eminent Doctors are not private persons, nor they (together with the vulgar) few: and wee may yet make them more, by bringing in some of those to beare witnesse to the lawfull use of the word *Sabbath* for *Sunday*, or the *Lords day*, (being drawne to yeeld some assent unto it by the force of truth) who otherwise shew their great dislike of that denomination.

*q Mr. Hooker Eccles. Pol. l. 5 p. 183. c. 385*

*M. Mason, who wrote of the consecrat. of Bishops, anno 1613. p. 269.*

*Pet. Ramus de Relig. l. 2. c. 6.*

*r M. Brab. in his Defence.*

*p. 626.*

*f M. Dowe his discourse p. 4.*

*t Mr. Ironside quest. 3. cap. 13. pag. 126.*



## CHAP. XVI.

*Of such as are adversaries to the name Sabbath (as put for Sunday) sometimes assenting thereunto, and using the name in that sense, or yeelding that which doth inferre it.*

a M. Brab. disc.  
course. p. 81.

AS first, Master Braburne in his discourse to this Objection (*the name Sabbath signifieth Rest: Now on the Lords day we Rest; therefore wee may call it Sabbath day*) answereth, <sup>a</sup> 'Tis true, *the Sabbath signifieth Rest, and so the Lords day might bee called Sabbath day; but yet in no other sense then every common Holiday, wherein we worke not, may bee called Sabbath day, that is, Resting day.*

c In his Defence. p. 276,  
277, 281.

b M. Brab. Disc.  
fence p. 50.

We take his concession, for the *Lords day* to be called *Sabbath*; but not his comparison: for, as much as that hath more right to the name, which hath a weekly recourse of Rest, then that which cometh but once a yeare; which himselfe doth in effect acknowledge, when he so often mentioneth the *Lords day Sabbath*, as out of a kind of necessity to expresse his owne conceptions: otherwise (to use his owne <sup>b</sup> phrase) hee would not so often have taken *the crowne off his King Saturnes head, and set it upon that day, which* (in his concept) *is but a common Subject.*

c Doct. H. y.  
bill. Sab. part. 2.  
c. 6 pag. 182.

2. Doctor Heylin (notwithstanding what wee have before observed of him) appeareth sometimes indifferently disposed to give to the *Lords day* the name of *Sabbath*, as <sup>c</sup> where he saith, *By the Doctrine of the Helvetian Churches* (if I conceive their meaning rightly) *every particular Church may destinate what day they please*

please to religious meetings, and every day may bee a Lords day, or a Sabbath. If we were to judge of his opinion, by this place, we could not tell which word hee liked better, Sabbath, or Lords day, hee sheweth himselfe so equally affected to them both, seeming to bee the same man, and of the same mind with him, who in another booke wrote thus: <sup>d Pet. Heylin. Geogr. p. 702.</sup> *I dare not so farre put my sickle into this harvest, as to limit out the extent of Sabbath-keeping, which, commanding us to doe no manner of worke, doth seeme to prohibit us to worke for our owne safeguard. Wherein hee sheweth such modesty in himselfe, and such equity, both to the word and to the thing (which is signified by it) as if hee had observed the same throughout his booke of the History of the Sabbath, it had neither been so bad, nor so bigge as we see it is.*

3. Master <sup>e Mr. Primrose. part. 1. ch. 13. pag. 73. See also part. 4. p. 302, 304, 305. to the same purpose.</sup> *Primrose* (though otherwise neither fondly nor friendly affected to the Christian Sabbath) is sometimes so facile and liberall in his allowance of the use of the name Sabbath, in the time and state of the Christian Church, as to allow Christians liberty to keep every day holy, and to say, that all daies under the Gospel should be as so many Sabbaths; all the dayes of the weeke, and the whole yeare, should bee as Sabbaths unto them. If so the Sunday may be a Sabbath, much more for the reasons and authority fore-alledged; and if it have more of the thing, it hath more right to the name.

Master <sup>f Mr. Ironside. quest. 3. c. 13. p. 123.</sup> *Ironside* also (though he dispute against the title Sabbath, as to our Christian Holiday) ingenuously confesseth, that the name Sabbath is lawfull, and may be aloused by such as have their wits well exerci-

g M<sup>r</sup> Ironside.  
quest. 2. cap. 9.  
pag. 96, 97.

sed in Scripture, if without superstition, fraud, or scandal. § And that God must have his rest, and appointed Sabbaths; which is the essence, life, and spirit of that Commandement, and for ever morall. And if the thing Sabbath be morall and perpetuall, and the essence, life, and spirit of the Law (as hee saith,) can any one deny the title Sabbath? Master Ironside cannot well doe it, who affirmeth this, and that by the expresse title of the Sabbath. And of the Friday (made a weekly Holiday by Constantine) he saith, <sup>h</sup>that he made it a Sabbath.

h M<sup>r</sup> Ironside.  
conclus. of his  
quest. cap. 31.  
pag. 293.

Object. But when hee saith, that the Lords day is Sabbath, he meaneth not that it is properly so called; but analogically, and in its proportion. To which I answer,

1. That when men call the *Lords day* Sabbath, there is no need to adde, either properly, or improperly, or analogically; therefore (for ordinary speech) it is no exception against the use of the word. It is familiar with many to call the *Lords Table*, *Altar*, though it be not properly an *Altar*, but analogically: and yet he will not say, they are bound to bring in this distinction when they mention it, and to say, it is an analogicall *Altar*; and when Christ is called the *Lambe* of God, the *Lion* of the Tribe of Juda, hee is not properly, but analogically a *Lamb*, or a *Lion*: yet he is commonly so called, without adding either part of the distinction of *properly*, or *analogically*.

2. But the *Lords day* may bee called Sabbath properly, because (as it is an Holiday) it is a day of Rest, properly so taken a day of weekly Rest, as the old Sabbath was. And even in Doctor Pocklingtons Sermon (though we should not much accompt of his Testimony,

stimony, but where it is against himselfe) there is something (albeit hee meant it not) which makes for the title *Sabbath*, to belong to the *Lords day*, viz. this, *When the Sabbath lost its force, it forfeited its name* (saith hee out of Saint *Ambrose*) and therefore ought not so to be called; and so, having lost both force and name, is become nothing at all but a meere Idoll: The *Saturday* then, which was the day of Rest unto the Jewes, is now no Sabbath, nor must be so called; which by the way is contradictory to that<sup>k</sup> which hee saith elsewhere: for, if it have forfeited its name; forfeiture is not an annihilation, but an alienation of a right from one to another: and if that bee so, let any body judge what day hath most right to that forfeiture. Can any other day of the week put in for an interest in it, before the *Lords day*, or *Sunday*? If the Lord of the *Sabbath* may be Judge, he will give no sentence surely for any day against his owne.

i Doct. Pockl. *Visitat. Serm.* p. 19. Cujus vis soluta, nec nomen hærebit. Ambr. so cited by Doct. Pockl. *Ibid.*

k With us the *Sabbath* is *Saturday*, and no day else. Doct. Pockl. *Serm.* pag. 21.

## CHAP. XVII.

*Exceptions against some of the precedent Testimonies alledged for calling the Lords day Sabbath, propounded and answered.*

**T**He Bishop of Elie, in his Treatise on the *Sabbath day*, and in his Examination of the little Dialogue, made in answer to it, would avoid the allegations for the name *Sabbath*, taken out of the Fathers, the Book of Homilies, Bishop *Andrewes* and Master *Hooker*, and his brother Doctor *John Whites* Booke of the *Way to the true Church*, by such exceptions as these:

The



*The first Exception, touching the Fathers.*

a Bish. *whites*  
exam. pag. 109.

b His former  
Treatise of the  
Sabb. p. 203.

c *Ibid.* p. 202.

First for the Fathers; *The Question is not*, saith a<sup>a</sup> he, whether the ancient Fathers have at any time stiled the Lords day a Sabbath in a mysticall or spiritnall sense, (that is, a day wherein Christian people ought to abstaine from sinne) for in this sense they have stiled every day of the weeke (wherein Christians rest from sin) a<sup>b</sup> Sabbath, yea, every day throughout their whole lives: I have diligently searched, saith c<sup>c</sup> hee, into Antiquitie, and observed (in the Fathers) their formes of speech, when they treat of the Lords day, and I find it farre different from the usuall language of the Fathers, to stile the Lords day the Sabbath: and that they (by the name Sabbath) either understand the old legall Sabbath, taken away by Christ, or the spirituall or mysticall Sabbath, which was typed and represented by the Sabbath of the fourth Commandement. Wherein hee speaketh more

d No ancient Father, no learned man, Heathen nor Christian, took the name *Sabbath* otherwise then for Saturday, from the beginning of the world, untill the beginning of Schisme, *An.* 1554. Doct. Pockl. *visu. Serm.* p. 21.

warily (though not altogether truly) then d<sup>d</sup> Doctor Pocklington did: And when the Fathers distinguish, and give proper names to the particular dayes of the weeke (saith the Bishop) they alwaies stile the Saturday, *Sabbatum*, the Sabbath; and the Sunday, or the first day of the weeke, *Dominicum*, the Lords day. This is his reply to the Testimonies taken out of the Fathers; whereto I answer:

This distinction of *mysticall* and *literall* is familiar with the Bishop, and may serve for a shift to exclude other Testimonies for the name *Sabbath*, as well

well as those particularly mentioned. But it is but a shift, and will serve but for a while; for to answer, First, concerning the Fathers, though they, in their times, distinguished two dayes by the names of *Sabbath* and *Lords day*, to avoid confusion (when they celebrated both with services of devotion, as the Bishop hath observed out of *Ignatius*, *Ambrose*, *Socrates*, and *Clemens Romanus*) ; yet there is no reason we should give up the proper title of the religious *Rest*, of the fourth Commandement, to a day which wee use neither for *Rest* nor for *Religion*.

e. Bish. White  
his Treat. of the  
Sab. pag. 202.

Secondly, If they held a mysticall conformity betwixt the *Jewes Sabbath*, and a Christians holy conversation sufficient ground for bestowing the name *Sabbath* upon a spirituall rest from sin ; it must needs bee so much more warrantable to call the *Lords day Sabbath*, as there is the more agreement betwixt it and the *Jewish Sabbath* : now betwixt them there is an agreement much more then mysticall ; for whereas that mysticall *Sabbath* ( as the Bishop taketh it ) may bee every day in the weeke, and all the dayes of mans life, our solemne *Sabbath* commeth onely once every weeke, as the *Jewes Sabbath* did : In ours wee forbid and forbear secular employments, so was it with the *Jewes* ; there was a cessation from such works with them, that they might the better attend upon religious exercises, and those principally publick ; and so it is with us Christians : The reason of the Commandement drawne from Gods example, in his proportion of working six dayes, and resting on the seventh is exemplary to us, as well as to the *Jewes* : it belongeth to Christians to deale as equally with God, in letting

R

him

him have one day in seven, for his honour who alloweth us fixe for one for our owne occasions) as to the Jewes.

And for their end and use of the *Sabbath*, which is a gratefull remembrance of their creation, and the blessing of God upon their carefull and holy observation of it: wee Christians are as much bound to the one, and may hope for as much benefit by the other, as the Jewes.

All which literall conformities considered betwixt their *Sabbath* and ours, with reference to the letter of the fourth Commandement, our Church taketh that Commandement wholly into her Liturgy, and prayeth (as after the other nine) *Lord have mercy upon us, &c.* and therefore the distinction of literall and mysticall (to say the least of it) is impertinently applyed to preclude the title *Sabbath*, in a literall sense, from the day wee celebrate.

*Biskop Whites second Exception touching the name Sabbath in the Homilies, answered.*

Secondly. Against that which is propounded for the name *Sabbath* out of the Homilies of our Church, hee saith, <sup>f</sup> *It may be questioned in what sense the Homilie stileth Sunday the Sabbath: whether in a proper and a literall sense (according to the stile of the old Law) or in a mysticall and analogicall sense, as Christ is called our Pascheover, 1 Cor. 5. 7.* But a little after hee putteth the matter out of question by a peremptory resolution, which is this; *The Lords day is not the literall Sabbath of the fourth Commandement; and therefore, in propriety*

<sup>f</sup> Exam. p. 37.

propriety of speech, it cannot be called the Sabbath day expressly, and in particular commanded in the Decalogue; but the same is stiled by the Homily our Christian Sabbath, in a mysticall and analogicall sense, even as mortification is called circumcision,<sup>g</sup> Rom. 2. 29. & sincerity & truth are called unleavened bread,<sup>1</sup> Cor. 8. 5.

<sup>g</sup> Circumcision is that of the heart in the spirit, not in the letter, Rom. 2. 29.

This exception of his touching the name *Sabbath*, taken out of our Homilies, is obnoxious to so many exceptions, that I wish rather some weak and worthless Adversary to our cause had made it, then a man of so great learning, gravity, and authority as he was; for whose sake I will deale as respectfully in the returne of mine answer, as I well may (without betraying the truth) and so first I say :

1. That in saying, *That the Lords day is not expressly and in particular commanded in the fourth Commandement*, hee implyeth (which<sup>h</sup> elsewhere hee expressly delivereth) *that the Jewes Sabbath (which was Saturday) is expressly, and in particular there commanded*, which is not true in it selfe, as I shall prove, in handling the materiall points of that Commandement: and being yet acknowledged by learned Christians, doth gratifie the Jewes, and prejudice our Christian Holiday so much, that upon that ground Master Braburne set up the *Saturday* for a *Sabbath*; and did what hee could to demolish the doctrine and observation of the *Lords day*: and others have, and many more may (if that be granted) incurre the like scandall.

<sup>h</sup> Bish. White in his treat. of the Sab. day. p. 112, 126, 269. and in his examin. of the Decalog. p. 46, 52, 63. marg. & 69. marg.

It is not long since a woman, one *Margaret Former*, examined before Sir *John Lambe*, Doct. *Turner*, and Doctor *Somes*, disclaimed our Saviours Doctrine, by the name of *Ceremonies, Rites, and Sabbaths*; and

<sup>i</sup> April 26. 1636.



professed to keep the *Sabbath of the Lord of Hosts*, which (said she) is *Saturday*.

k Bish. Whites  
examinat.  
pag. 63. marg.  
p. 69. marg.

If shee had been examined, why shee did so, could shee have given a better answer then such a one as the Bishops examination of the Dialogue ministreth to the Reader, *viḻ.* <sup>k</sup> *That the fourth Commandement appointed a particular fixed day, to wit, Saturday? The time commanded in the fourth Commandement is Saturday.* Who can desire a better warrant for any thing hee will say or doe, then that? and what is there to bee alledged for the *Lords day*, which may preponderate such a prooffe? which yet is no prooffe, but against such as are so inconsiderate, as to confesse (that which the adversary cannot prove, *viḻ.*) that *Saturday* is particularly prescribed in the fourth Commandement.

Secondly, the Commandement appointeth the proportion of one day in seven for sacred and solemne services of Religion, which is as the *Characteristicon* to the Jewes *Sabbath*, and the Christians (which are the variations, into which it is divided) while neither of them is expressely, and in particular there commanded; so that to say, the Jewes *Sabbath* is literall, and the Christians onely mysticall, is as if one should say, that *Homo* signifieth literally a man; but *hominis*, *hominis*, and *hominem*, note not a man literally, but mystically.

Thirdly, whereas hee saith, *the Homily useth the word Sabbath for the Lords day; but in a mysticall and analogicall sense, even as Mortification is called Circumcision, &c.*

There bee two particulars very faulty: The one is his assertion; the other his similitude.

1. For his assertion, <sup>1</sup> *That the Homily useth the name Sabbath but in a mysticall and analogicall sense:* the contrary is evident to any intelligent Reader of the Homily: for, such a one may (out of it) deduce these literall observations:

<sup>1</sup> The Homily of the time & place of praier. pag. 164. edit. 1582.

1. That by the fourth Commandement, Christians must have one standing day in a week for the exercises of Religion.

2. That they must rest upon it after Gods example.

3. That on that day lawfull workes must bee forborne.

4. That yet they must not be idle, but wholly give themselves to exercises of Gods true Religion and Service.

There bee other deductions besides these, which found to the same sense; but these sufficiently shew, that the Compilers of the Homily tooke the name *Sabbath* not in a meere mysticall sense, but in a literall: and herein their Doctrine is conformable to the letter of that Commandement.

Secondly, for his similitude (that our *Lords day* is called *Sabbath*, but as *Mortification* is called *Circumcision*, the *circumcision of the heart*, Rom. 2.29. or as *sincerity* and *truth* are called *unleavened bread*, 1 Cor. 8.5. or as *Christ our Passover*, 1 Cor. 5.7.) it is guilty of grosse disproportion: for,

1. In a naturall acception, no two numerall things are more like, then one day is like another; but circumcision of the flesh, and mortification of the corruptions of the heart; sincerity, and unleavened bread; Christ and the Passover, though in some respects semblable (as the Kingdome of heaven and a graine of

Mat. 13.31.

mustard seed) are yet in their kinds at very great distance: for, *Circumcision* is an act of the hand, *Mortification* an act, or rather an habit wrought by the spirit upon the mind: *unleavened bread* is a visible substance, *sincerity* an invisible quality; *Christ* is a most excellent person, consisting of a divine and humane nature; the *Passover* an action literally, *the Angels passing over the doores which were sprinckled with the bloud of the Paschall Lambe*: which (after the Angell) was immediately (yet figuratively) applyed to the Lambe it selfe; and afterward (by another figure more remote from the letter, and so more mysticall) our Saviour was called the *Passover*.

Secondly, if wee take the two dayes in a religious (as well as in a naturall) acception, there is much more conformity betwixt them, then betwixt the termes of the Bishops comparison, so much that the name *Sabbath* may bee literall to them both, though (in his instances) one part be purely mysticall, and analogicall.

For (to say nothing of other conformities forementioned) it may suffice to make them both partakers of the name *Sabbath* (which signifieth Rest) that rest, or cessation from secular labours, was on the one, and is required and observed on the other: wherein the advantage now rests upon the part of our Christian *Sabbath*; since that is still, and will be to the worlds end a day of religious rest: and the Jewes day, though it were so from the beginning, was many an hundred years ago degraded from the dignity of a weekly Holiday, and made a work-day, and so shall be, untill our temporall *Sabbath* on earth, be changed into the eternall *Sabbatism* in heaven, which the Apostle promiseth, *Heb. 4. 9.*

The

*The third Exception of Bishop White, touching Bishop Andrewes, and Master Hooker, applying the name Sabbath to our Sunday, answered.*

Thirdly, For the Allegations out of Bishop Andrewes and Master Hooker, (for application of the name Sabbath to the Lords day) the Bishop taketh occasion to observe, that <sup>m</sup> the greatest Doctors at some times, <sup>m</sup> Bish. white his examinac. of the Dialog. p. 89. & 96. and before errors and heresies are openly defended, are not, neither can bee so circumspect in their writing, as to avoid all formes and expressions, all sentences and propositions, all and every Tenets, which in after times may yeeld advantage to the adversaries of the truth: and hee giveth instance in Augustine and Chrysostome, speaking not so warily, as they should have done concerning the naturall power of freewill, before the Pelagian heresie did arise; which hee applyeth to the precedent Testimonies thus:

Before there arose a controversie in our Church concerning the Sabbath, or (at least wise) before the controversie grew to an height, Divines spake and writ more freely, and they were not alwayes so cautelous & circumspect, as to foresee the evill construction which the adversaries of the truth might make of their writing and speaking: but now, when the Sabbatarian heresie for necessary observation of the old Sabbath, and a fanaticall opinion of some others, for the observation of the Lords day, in a more precise forme then the very Judaicall Law is selfe, obliged the Jewes to keepe the old Sabbath; when, I say, these errors sprang up, and were defended



defended with an high hand, and obtruded upon the Church: a necessity was cast upon us to examine all such positions, as were the grounds and formes of speaking, which were incident to the question in hand.

Now, if upon evidence of truth, saith hee, wee shall in some passages dissent from some men of note, living in this Church before us, or use other termes in our writing or disputing; nay, if we should in some things have altered our owne former opinion, and formes of speaking, wee trust that godly Christians will not impute this unto us as an offence, but in their charity will judge of us, as the ancient Church did of Saint Augustine, to wit, that what wee doe in this kinde, proceedeth from the care wee have, in a faire and perspicuous manner to maintaine and defend the truth. Thus farre the Bishop.

I have set downe his exception at large, because I meane to make a full answer to it: for that purpose three particulars are especially to be observed in this the saying of the Bishop:

The first, Of the ancient Fathers unwary writings before heresies arose; which is true, but not to the purpose: for none that reads them at the first hand, unlesse hee bring with him a violent impression of prejudice against the Sabbath, will conceive one syllable in them to sound to that sense which the Bishop intendeth.

The second, His application thereof to the Sabbatharie controversies; which is to the purpose: but (as hee states the difference) not true.

The third is a request for charitable construction, which, in regard of the second, he hath need of: We need say nothing of the first, and for the second, it may be said,

First,

First, that though some have exceeded in severity, both for the doctrine and practice of the *Sabbath* (and yet I accompt not all to bee excessive, which the Bishop approveth not) many have much more exceeded in loosenesse and profanenesse; which is more dangerous to the actors, and more scandalous to the observers of their excesses: and there was more need, that all the Bishops of the Land should oppose this, then that he should set upon that in such sort as he did.

Secondly, for that he saith of the Sabbatarian heresie, for the necessary observation of the old *Sabbath*, the way to withstand it, is not (as he doth) to take the title *Sabbath* from the *Lords day*; and to shift it from the firme ground of the fourth Commandement, and to make it stand so much upon meere tradition as hee doth: nay, so to give up that both title and text (as hee hath done) to the old *Sabbath*, is to confirme, rather then to confute the *Sabbathary* error; which (by his manner of handling the matter) neither is, nor can be soundly convinced as it should be.

Thirdly, whosoever will advisedly reade and consider, what hath been lately written concerning the *Sabbath*, will find as great cause to give caution against Anti-sabbathary, as Sabbathary errors. And though the Bishop pretend the error of the old *Sabbath*, and rigour of the new, to have been (so new, that Bishop *Andrewes*, and Master *Hooker* could not take notice of it, being before their time; and that therefore they tooke the lesse heed to their termes, when they spake of our Christian and Weekly Holiday:) yet it is not like, that either was unknowne unto them (as he saith the heresie of *Pelagius* was to *Chrysostome* and *Augustine*,

*stine*, when they wrote somewhat uncircumspectly, concerning some points which he perverted.)

For, the concept of the necessity, and perpetuity of the *Saturday Sabbath*, hath bin the heresie of all Jewes, and of some Christians, ever since the Christian *Sabbath* was ordained; and the most rigorous excesses, touching the observation of the *Lords day*, were published in a <sup>n</sup> Booke of generall note, and common use, before the passages, cited out of Bishop *Andrewes* writings, were published by himselfe, or any one else; at least before his Starre-chamber speech against Mr. *Traske* was made: and in that speech, though *Traske* were Jewishly conceived of the *Saturday Sabbath*, he gives the name *Sabbath* to the *Lords day*, as hath been noted: and even Doctor *Howson* Bishop of Durham, though (in his Sermon of Festivities) hee mention the same straines of ever-strained severity, in observation of the Christian *Sabbath*, calleth *Sunday*, or the *Lords day* (for all that) by the name *Sabbath*.

Besides, the wiser sort well knew, that to prejudice the piety and authority of the *Lords day*, as from the fourth Commandement (from whence the name *Sabbath* is derived upon it) would bee to give too much countenance to *Libertines* and *Antinomists*, whose heresie being plausible to the flesh, by the craft of the Divell, was like to find more welcome entertainment with the world, then that opinion of the *Saturday Sabbath*, or then those extreme severities in observation of the *Lords day*.

So that all doubts and dangers duely considered on both sides, I make no doubt, if most of those Worthies, whose testimonies wee have produced (for the  
name

n. M. Rogers  
Prefat. to the  
Art. of Relig.  
printed 1720  
1607.

name *Sabbath*) were now alive, to see the carriage of the cause in our daies; but they would thinke it most convenient, to continue the title *Sabbath* to the *Lords day*, to make good their precedent, by subsequent attestations to this truth: and to adde their further care, to oppose profanenesse, which hath mightily advanced, since the Legall and Evangelicall authority, and piety of this day hath been so opposed: I may say in the Bishops owne words (and with reference to him) opposed *with an high hand*: for no hand so high as his, did ever strive so to weaken the one, and darken the other (since the darknesse of Popery, was by the light of the Gospel, driven out of our English Horizon) as his hath done.

Fourthly, yet for all that (as he desires) I will judge charitably of him: for, my charity inclines mee to conceive, that he wrote what he thought; but withall, my discretion telleth me, that his pen marched (in this quarrell) after *Jehu's* pace, in some pangs of passion (which are no helps to true information in any difference, whether of Religion, or otherwise) else hee would not have stained his stile with such infected phrases, as [*the mangy objections of the Dialogue-dropper, and the scabby similitudes of old Thomas Cartwright*] termes more meet for the Frocke, then for the Rochet. If his Adversary dealt uncivilly with him, I excuse him not; & if I might be so bold as to speak my mind of them both, I should freely blame them, for mingling so much of the drosse of their owne corruptions, with the pure Gold of the Sanctuary, in this cause of the *Sabbath*.

o Bish. Whites  
answer to the  
Dialogue. p. 72



*The fourth exception of the Biskop, touching the testimony of his Brother, Doctor John White, answered.*

Fourthly, for that which is brought in in the name of his brother Doctor *John White*, calling the *Lords day* by the name of *Sabbath*, he replyeth thus: *There is not any contradiction between the two brethren in this Doctrine: for, the one brother calleth the Lords day, Sabbath, in a mysticall sense; and the other brother saith, that it is not the Sabbath of the fourth Commandment, in a literall and proper sense.* Where he bringeth in againe the distinction of *literall* and *mysticall*, taking *literall* in a negative sense for his owne part (for he denieth the name in that sense) and giving *mysticall* in a positive acception (but with an implicite negation of the letter) to his brother: to which I answer,

First, that had Doctor *John White* been alive, when the Bishop wrote thus, he could not (I beleeeve) have made him such a yonger brother (though hee were the elder brother, and a Bishop both) as to put upon him his opinions of the *Sabbath*; either for the title or tenure.

Secondly, the mist of that mis-application of *mysticall* and *literall*, is already dispelled by the exposition of the Homily, which containeth the Tenet of the Church of England; so that we may say, supposing his brother an Orthodox Doctor of this Church, hee did not (howsoever he should not) so take the name *Sabbath* in a mysticall sense, as to deny the literall, in application to the *Lords day*.

Thirdly,

Thirdly, by that I have heard of that learned and godly Doctor, both for his Doctrine, where he preached, and for his conversation, where he lived, I have cause to suspect his brother imposeth an opinion on him, which he did not hold, as he did on our Churches Homily, before rehearsed.

Fourthly, whosoever shall please to peruse the <sup>P</sup> quotation out of Doctor *John Whites* Booke, shall <sup>P</sup> Chap. 16. evidently see, that he tooke the word *Sabbath* not in a mysticall, but in a literall sense, and without absurd and perverse wrestling of his words they cannot otherwise be expounded.

### CHAP. XVIII.

*A particular Answer to the particular exceptions made against the name Sabbath (as applied to Sunday, or Lords day) and first of the dangerous plot pretended by Doctor Pocklington, in the use of the name Sabbath for Sunday; and of his prodigious comparison of the name Sabbath on the Lords day, and the crowne of Thornes on the Lords head.*

**W**Hat before wee have observed (by way of exception against the word *Sabbath*) was onely to note how farre (by some) it was disliked; now wee must particularly examine the grounds and reasons of their dislike, and give answer to them; though some of them be rather passionate reproaches, then probable objections.

Here the clamours of Doctor *Pocklington* are so  
S 3 loud,

loud, that hee must needs first be heard with his accusations against the word *Sabbath*: which, if they be as true, as they are hainous, just cause there is to decree downe, and cry down the name *Sabbath*, as the name of him, who (to bee famous) burned the Temple of *Diana* at Ephesus; and thereupon, became so infamous, that all mention of his name was forbidden by a solemne Decree. His charge, on the use of the name *Sabbath*, is, *That there is in it a double plot: the <sup>a</sup> one is, to stalke behind that name, and to shoot at the service appointed for the Lords day; the <sup>b</sup> other is, to impose upon the day damnable superstition; which hee aggravates, by this opprobrious comparifon: hee <sup>c</sup> resembleth the putting of the name Sabbath upon the Lords day, to the putting of a crowne of Thornes upon the head of the Lord himselfe: making them both unsutable alike; and saith, This was platted, to impose on him damnable derision: that was plotted, to impose on it damnable superstition.* Now, because he was aware, that his comparifon might touch some to the quicke, who were better then himselfe, hee putteth on their heads (as a linnen cap for an head-piece) this poor Apology, to save them from pricking. <sup>d</sup> *If we find the word Sabbath for Sunday (saith he) used in some writings, that of late come unto our hands, blame not the Clerks, good men, for it: Nor entitle the misprifion any higher, or otherwise, then to these pretenders of piety, who (for their own ends) have for a long time deceived the world with their zealous, and most ignorant, or cunning clamours, and rung the name Sabbath so commonly into all mens eares, that not Clerkes onely, but men of judgement, learning, and vertue, not heeding (peradventure so much as is requisite)*

a Doct. Pockl.  
Vifit. Serm.

pag. 20.

b Ibid.

c Ibid.

d Ibid. p. 20.

*quisite) what crafty and wicked device may be managed under the vaile of a faire word used in Gods Law, doe likewise suffer the name often to escape the doore of their lips, that detest the drift of the deviser in the closet of their hearts.*

In which speech (to spare many other passages of his booke, which lye open to just exception of reason and religion) there are divers particulars, worthy of examination and censure, which we may referre,

First, to the fault objected, *an impious plot.*

Secondly, to the persons, for whom he putterh in a perplexed and impotent plea, to acquit or excuse them from participation therein.

For the former, (*viz. the plot*) it is twofold (as hee takes it) the one, to stalke behind the name *Sabbath*, and to shoot at the service appointed for the *Lords day*: the other, to impose upon the day damnable superstition.

For the first, Let him remember what hee hath said page 7. *viz. c Allow them their Sabbath, and you must allow them the service that belongs to their Sabbath; then must you have no Letaxy, for thats no service for their Sabbaths, but for Sundayes. To which I say,*

*c Dr. Pockling.  
Sunday no Sab.  
pag. 7.*

First, Hee seemeth to except against a Sabbathary service, as faulty or offensive in some positive points; but noteth nothing in particular but what is negative, *the leaving out of the Letany.*

Secondly, That those whom wee have produced for the use of the word *Sabbath*, require no Jewish services on that day, nor any other then such as the Church hath established under the name *Sunday.*

Thirdly,



Thirdly, That if the word *Sabbath* will serve for a stalking horse against the *Letany*, and other service of the Church, because that is enjoined not under the name *Sabbath*, but *Sunday*; then the word *Lords day*, (which hee alloweth) will serve as well for a stalking horse to the same purpose; for the Service is entituled not with the name [*Lords day*], but with the name *Sunday*; which (as wee have observed before) is the word that beareth the greatest sound and sway throughout all the Communion Books since the Reformation of Religion within this Realme: yea the title *Lords day* will serve better to that purpose; for the name *Sabbath* is incorporated into the service of the Church in the fourth Commandement (where that title *Sabbath* is repeated thrice over) and that Commandement, with the other nine, is appointed by the order of our Church, to bee rehearsed (in her publick Liturgie) every *Sunday* and *holiday*: and (besides them) on the fifth of November, and on the dayes of solemne fasting, prescribed upon especiall occasion of the Church and State, and to bee learned by heart by the younger sort, as a part of the Christian Catechisme: but the name *Lords day* is not (to my remembrance) once mentioned in our Communion Book now in use.

Now for the other plot, *It is*, as hee saith, *to impose upon the day damnable superstition*. I answer;

That the day may lawfully be called by that name, as before wee have proved; the abuse of it in some (if it were such as hee pretended, but cannot prove) cannot take away the Christian liberty of others for the lawfull use of it; nor hinder, but that good Christians

stians may have their intentions ( when they use it) truly pious, though the mindes of others bee superstitious.

Secondly, That this condemning censure of an harmeleffe word ( in <sup>f</sup> Saint *Augustine* his judgement) is a sinne, and that sinne may bee a severe and sowre superstition: for there is a superstition *negative*, as well as *positive* (as in those who say, *Touch not, taste not, handle not, Col. 2. 21.*) The forbearance of a thing as unlawfull when it is lawfull, is a superstition; and the damning of such a thing may bee a damnable superstition; but howsoever, saith the Doctor, it is a great *indecorum* to call the *Lords day* by the name *Sabbath*: & *The vizzard of the Sabbath on the face of the* <sup>g</sup> *Lords day*, saith he, *doth as well become it, as the crowne of thornes did the Lord himselfe.*

<sup>f</sup> Peccar, qui damnat quasi peccata, quæ nulla sunt. *Aug. de lib. arb. lib. 3. cap. 15.*

<sup>g</sup> *D. Pockl. p. 20.*

A speech not fit to be delivered for shame, without a vizzard on the face of him that speaketh it, to hide his blushing at the guilt of such an excessive absurdity, if hee have any modesty at all, or to cover his impudency, if hee have none.

Here (by the way) let him not thinke it much, if we returne him a taste of *rue*, or *herbe grace*, for his full dos of *vinegar and gall*: for what *indecorum* can bee conceived comparable to that of setting of a crowne of thornes upon his head who was so innocent and excellent, that roses, and the powder of gold were not good enough to bee strewed in his way, nor worthy to be trodden on by the sandals of his feet?

Surely, if there had beene an appearance of such uncomelineffe in calling the *Lords day* by the name of the *Sabbath*, King *James*, so pregnant in apprehensi-

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on, so sound in judgement, and the learned Bishops, with other Ecclesiasticks of especiall choice, who were at the conference of Hampton Court, would not have shewed an unanimous assent to the thing Doctor *Reynolds* proposed, which was the *Reformation of abuse of the Lords day*, by the name of the *Sabbath day*, without any exception at the word used by him.

But indeed, there was no cause of offence in it at all, for want of comelineffe (as Doctor *Pocklington* objecteth) for the comelineffe of words chiefly consisteth in their congruity with the things to which they are applyed; and betwixt the name *Sabbath* and the *Lords day* there is that congruity, for that word signifieth *rest*, and the *Lords day* is a day of *rest*; whether of such strict *rest* as the Jewes *Sabbath* was, is a Question not now to be discussed.

Now, if Master Doctor like his owne resemblance, let him take the consequence of his odious comparison, which is, *That it is as comely, or not more uncomely to put a crowne of thornes upon the head of Christ, then to call the Lords day by the name of Sabbath day*, and then hee may joine hands, and hold society (for Paradoxes) with them; or rather, bee the Ringleader to them in such absurd similitudes unto them, who match in malignity and guilt, <sup>h</sup> *howling, shooting, or dancing on the Sabbath, with the committing of murther, or the Fathers cutting the throat of his owne childe*: which barbarous absurdities he condemnes, and within foure h They cannot resolve whether the sinne bee greater to bowle, shoot, or dance on the Sabbath, then to commit murther, or the Father to cut the throat of his owne childe: all which doubts will soone bee resolved by plucking off the vizzard of the Sabbath from the face of the *Lords day*, which doth as well and truly become it, as the crowne of thornes did the Lord himselfe. D. Pockl. Visit. Sermon. p. 20.

lines after commits the like himselfe, in his comparison of the word *Sabbath*, set upon the *Lords day*, with the crowne of thornes on our *Lords head*.

Secondly, for the persons for whom he seemeth to plead, and put in an excuse, saying, *If wee find the word Sabbath for Sunday used in some writings that of late came to our hands, blame not the Clerkes, good men, for it, &c.* It would be knowne

First, whom hee calleth these *good men*, whether Clerkes, or others (for his words are ambiguous.)

Secondly, whether hee take the word *Clerkes* for *Clergy-men*, or for such onely as transcribe the Dictats of others; if of these (as it seemeth he doth) then

Thirdly, how hee knoweth, that in such late writings (as have the name *Sabbath* for *Sunday*, or the *Lords day*) the Clerkes, who copied them out, mistook the Authors mind and hand, so much as to write the one for the other, there being no such vicinity in the words, as might lead them to such a misprision.

Fourthly, whether it bee not more likely, that the word might drop from the Authors pens, as well as it did often escape the lips (as he confesseth) of such as he commends for men of judgement, learning, and vertue, rather then that these *Clerkes, good men* (as hee calls them) should corrupt their manuscripts in their transcription.

Fifthly, how is it probable, that a few pretenders to piety should so long deceive the world with zealous clamours of the word *Sabbath* (men of judgment, learning, and vertue, not excepted) as hee pretendeth especially, since (as he saith) they were most ignorant clamours: hee addeth (I grant) [*or cunning*] clamours;



but how ignorance and cunning (being so contrary) should so indifferently bee disposed, to produce the same effect in men of judgement; and why ignorant clamours should not as much withhold from assent unto them, as cunning clamours induce them to consort with them, is that which my shallownesse cannot conceive, and his wisdom, I thinke, will not bee able to manifest.

Sixthly, how could hee come to know, that these whom hee exempteth from society in this *Sabbathary stratagem*, should detest the drift of the devisers in the closet of their hearts, since not hee, nor any (but God onely) hath the key of that closet; and if they did so, how could they have the name *Sabbath* (whereby it is advanced) so frequently in their mouthes? If they knew it not, how could they detest it? If they did know it, how could they (being such men of judgment as hee taketh them for) so familiarly use it, without feare of scandall, or danger by it?

i Men of learning, judgement, and vertue, not heeding perhaps, what crafty and wicked device may be managed under the vaile of a faire word.  
Doct. Pockl. Visi. Serm. p. 21.

Lastly, how could so many reverend and learned men, Prelates, Deanes, and other Doctors, or these men of judgement, learning, and vertue (i whom hee commendeth, be so blinded, as not to see; or so mindlesse, as not to heed *this crafty and wicked device, managed under the vaile of a faire word* (as he suggesteth) that not any one from the yeare 1554. (when as hee feignes it was first set on foot) apprehended it, until this Doctor made discovery of such a dangerous plot, and (withall) of their dulnesse who all the while could not discern it? Pardon me (good Sir) if I beleieve they were so wise and watchfull over the safety of the publicke service of the Church, and the purity of Religion, as to give due

due warning against such damnable superstition. If there had been any such danger in the use of the word Sabbath, as you seeme to conceive, they would not have left the honour of that discovery, and caution to you: much lesse would they have used the word themselves (as they have done) whereto they were not induced by the Clamours of the pretenders of piety (as<sup>k</sup> you pretend) but rather in all likelihood, by the fourth Commandement it selfe, by the Liturgie of the Church (requiring that to bee said, as a part of divine Service, and to be learned by heart, as a part of the Catechisme, as before was observed) wherein all her children, by her prescription, are to be instructed and examined; from hence might the word Sabbath be a name of vulgar use, for our weekly Holiday, and not from the noise which such men have rung in the eares of all men.

<sup>k</sup> Doct. Pockl  
pag. 21.

Here, if a man should returne to Master Doctor some of his own language, and say, No ancient Father, no learned man, Heathen, or Christian, ever imagined such a plot or mystery of iniquity, to lye hid under the name Sabbath, before the yeare 1554. yea not one, besides himselfe (and yet one besides himselfe were the likest to light upon such fantastick Bugbeares) from the beginning of the world, untill the day and yeare of his preaching the Visitation Sermon at Ampthill, August 17. 1635. ever found out, or feigned such a dangerous device, in the use of that word, as hee hath invented in his study, or elsewhere, and vented in the Pulpit, and since made publicke by the Presse: I am confident he cannot give one Instance to confute it, nor name one man, who may be thought to lead him to it; and I hope, he

will find no more to follow him in his strange and extravagant furrifises.

And may not a man cry quittance with him in it, by taking a liberty to imagine, *that he (who so vehemently inveigheth against the name Sabbath) had a plot therein, to shake the foundation of the Lords day, which (as it is a weekly day of Rest) resteth on the fourth Commandement; to slacken, if not to breake the bond of conscience to the duties of the day, and to make way for more living, and lesse labour, to heap up Benefices, and shrink in the services due to the Lord of the Sabbath, and to the soules of the people on that day, to give them leave to turne a Christian Holiday into a profane play-day, that his paines may be lesse looked for at his Pastor all charge, and his negligence the lesse blamed, when hee is absent from it, or idle at it? And if a man reade his booke over, and give way to the working of his imagination, as hee hath done, may hee not haply thinke, that by his setting upon the name Sabbath, his plot was to prostitute the dignity of that day to such profanation, as might bee a preparation to Popish superstition? for, if ever Popery (like the uncleane spirit) return to the place whence it was expelled, the common breach of the fourth Commandement by violation of the Sabbath will be, if not a wide gate, yet at least an open wicket, or window to receive it againe.* For, as Bellarmine observeth well, though hee apply it ill,<sup>1</sup> *The shipwracke of manners is the readiest way to the shipwracke of faith.* And for shipwracke of manners, there is not a readier way, then profanely to rush upon the breach of that Commandement, which is as a pale or wall to all the rest.

<sup>1</sup> Nec fere sollet accidere, ut ante circa fidem aliquis naufraget, quàm naufragare caperit circa mores.  
Bellar. orat. in Schol. ant. tom. 4. sine orat.

CHAP. XIX.

*An Answer to Barkley (the Papist) his Dilemma, against the name Sabbath, for Sunday or Lords day.*

**T**He next Exception to be answered against the word *Sabbath*, is the *Quære*, and a Dilemma of *Barkley* the Papist, in his *Parenasis ad Sectar.* translated thence by the Translator of Doctor *Prideaux* his Lecture, and by him called a notable Dilemma<sup>a</sup>; *What is the cause*, saith hee, *that many of our Sectaries call this day* (meaning the Christian weekly Holiday) *by the name of Sabbath? If they observe it*, saith hee, *as a Sabbath, they must observe it because God rested on that day; and then they ought to keepe that day wherein God rested, and not the first (as now they doe) wherein the Lord began his labours. If they observe it as the day of our Saviours Resurrection, why doe they call it still the Sabbath, seeing that Christ did not altogether rest, but valiantly overcame the power of death?* To which I answer;

<sup>a</sup> The Translator of Dr. *Prid.* Lecture, in *Epist.* to the Reader, *p. ult.* but in *Barkley* his *Parenes. ad Sectar.* it is *l. i. pag. 161.*

*Ans.* First, That not onely Sectaries, but prudent and potent Kings, reverend and learned Bishops, and other orthodox Divines, have allowed of the word *Sabbath* for the *Lords day*, as the Testimonies premised sufficiently shew.

Secondly, for the Dilemma, it is an absurd impertinency to the point in question; for the Question is of the *appellation*, and the Dilemma is made of the *observation* of the *Sabbath*: yet (as if it were not a  
squint-



squint-eyed and distorted Argument, but looked directly to the title) I answer

1. To the first part of it, that to call a day *Sabbath*, there is no necessity it should bee the same day on which God rested ; for the name is given to it, not onely because of Gods example of *rest*, but also because of his ordinance of *rest* ; for if he had not rested himselfe, but onely instituted a day of *rest*, such a day might significantly and sutablely be called by such a name, as wee have observed. The Holidayes of the Jewes were so called ( besides the *Sabbath* of weekly recourse ) ; yet is not God said to have rested on them, nor did hee, for they were dayes of worke both to him, and to us.

2. The second part of it is , *If they observe it as the day of our Saviours Resurrection, why doe they call it still the Sabbath ; seeing especially that Christ did not altogether rest, but valiantly overcame the powers of death ?* Which words are liable to the like exceptions as the former : for the Resurrection containeth not the nature of the Christian *Sabbath*, but the occasion of it ; nor is the day called *Sabbath* from Christs example and practice on that day, but from Christians resting from their secular affaires, for a religious, gratefull, and solemne memoriall thereof.

Secondly, It is called *Sabbath*, with reference to the Creation, which was finished in sixe dayes, and Gods *rest* on the seventh ; and to our duty to finish our secular affaires in the like number of working dayes, and after them to rest as God did after his workes : but with reference to the Resurrection, it is called, not *Sabbath day*, but *Lords day*, because

on that day the Lord of the *Sabbath* shewed his Lordship and Dominion over the Divell, death, and the grave, in breaking their bonds, and rising up (in despite of their power) when they had him at their greatest advantage, being under their Arrest.

And, for that hee saith our Saviour did not rest on the day of his Resurrection, wee may say with <sup>b</sup> Bishop *White*, and his "Adversary also (for therein they are not adversaries, but agree well together) that *though he were in action, yet did he not labour*; for his glorified body had that ability and perfection in it, that all motions and actions were as pleasing to it as any ease or rest could be; and not onely that day, but all the dayes betwixt the Resurrection and Ascension, hee was conversant in Sabbathary or sanctified employment, *speaking of the things appertaining to the Kingdome of God for forty daies together, Act. 1. 3.* and though hee did not rest (nor needed it as wee doe) yet wee must. And if we may call the Sacrament of the body and bloud of Christ the *Lords Supper*, though wee take it before dinner, as Christ did not; wee may call our day *Sabbath*, since we rest, though he did not.

b See B. *White*  
his examinac.  
of the Dialog.  
pag. 110, 111,  
113.  
" *Ibid.*

So this notable *Dilemma*, brought in with its two hornes, against the two syllables of the word *Sabbath*, hath not defaced one letter, but left it entire for a title of the *Lords day*; and *Barkley* hath but barked at it, not bitten it, to doe it any manner of hurt.

## CHAP. XX.

*Master Braburne his objection of confusion in calling Sunday Sabbath, answered.*

*Ob. 3.* **T**He third objection may be that of M. Braburne, who chargeth the Appellation with confusion: <sup>a</sup> *To call Sunday Sabbath day, is (saith he) as if a man should call Sunday Saturday; and what a confusion would this breed in time?* <sup>b</sup> *For this name Sabbath is the proper & particular name of the seventh day, (i. e.) from the Creation;* <sup>c</sup> *as John and Thomas are two proper names of two of Christs Apostles, so the Sabbath is a proper name to Saturday.*

<sup>a</sup> Mr. Braburns discourse, pag. 1. & 79. And in his def. of the discourse. p. 494.  
<sup>b</sup> M. Primrose Treat. of the Sab. or Lords day, part. 2. c. 6. pag. 123.  
<sup>c</sup> M. Brab. def. p. 43, 44, 522, 550.

*Ans.* The comparison hath two parts; The ground of it; and the inconformity betwixt Sabbath and Sunday, which hee maketh to bee as much as betwixt Sunday and Saturday, and no more.

For the first, Hee saith the name Sabbath is a proper name, as Sunday and Saturday are: which is not true; for Sabbath is rather a name of office, as King; then a proper name, as Edward, or James, or Charles; and therefore any day of religious rest, what day of the weeke soever it fell, was called a Sabbath: and so may the Lords day bee much more, because it succeeds the Sabbath of the old Testament, as a weekly day of rest (as that was, and other holidayes were not) and exceeds it too, in as much as the occasion of it, and motive to observe it is doubled.

Secondly, For his comparison, saying, *That it is as great confusion to call Sunday Sabbath, as to call Sunday*

Sunday Saturday, hee will make it good, when he can prove, that the *Sun* and *Saturne* are not two distinct Planets; but that one may as well be called by the name of the other, (as the *Sunne Saturne*, and *Saturne the Sunne*) as either *Saturday* or *Sunday* (when they be dayes of Rest) may be called by a name of *Rest, Sabbath*. In the meane time, it is but a Planetary or wandering comparifon; so farre from truth, that it draweth neere to absurdity.

But faith hee againe, *The name Sabbath, and the time of the seventh day cannot be separated.*

*Object. 4.*  
*c Maft. Brab.*  
*discours. p. 200.*

I answer, If that were true, it maketh nothing against us: for, wee apply it to a seventh day now, and to none else, though not to that seventh day, which was at first observed; and if hee say, that the name *Sabbath*, and that seventh day, which was *Saturday*, cannot bee separated (which is indeed his meaning) I say,

First, the name *Sabbath* may bee communicable to other dayes, though it were not separable from the *Saturday*: for, if the day had never been changed, yet other daies agreeing with it in cessation from worke, might, and did partake with it in the appellation of Rest. At this day we may find it so in the *Ethiopicke Church*, keeping both *Saturday* and *Sunday* holy, and calling them both *Sabbaths*, though with the distinction of *Jewish* and *Christian*, as wee shall pertinently note afterward.

Secondly, I say the name *Sabbath*, and the *seventh day* from the Creation, are separable: for, if *Saturday*



may bee made a working day (as the Christian world acknowledgeth, both in position and practice: and Master *Brab.* himselfe, in his dispensation (whereof we shall speake in another place) confesseth it may) then the name of Rest, *viz. Sabbath*, may be separated from it, unlesse the day shall be called by a name quite contrary to the nature and condition thereof.

## CHAP. XXI.

*The objection of Judaisme, in using the name Sabbath, answered and retorted: as also the reproach of the name, as from the Sabbatarian Heretickes, removed.*

*Object. 5.*

*a* Bish. of Ely  
his Treat. pag.  
207.

*b* Mast. Dowe  
in his discourse  
of the Sab. and  
Lords day. p. 4.

*c* Doct. Pockl-  
Vist. Serm. p. 6.

*d* M. Wonside.  
q. 3. of the Sab.  
ch. 12. p. 121.

*e* Ibid. p. 121.

**B**Ut the <sup>a</sup> Bishop of Ely misliketh the name *Sabbath*, for the perill of *Judaisme*, and the heresie of *Judaizants*. The name *Sabbath* (saith <sup>b</sup> Mr. Dowe) is *Jewish*: and (which is more) <sup>c</sup> Doctor Pocklington saith, *That Sunday was anabaptized after the mind of some Jew, hired to be Godfather thereof, and so called the Sabbath*: And <sup>d</sup> Master Ironside also objecteth, *That in using the name Sabbath, we gratifie the Jewes in their superstitious obstinacy against Christ and his Gospel: for, they abhorre the name of the Lords day, as the greatest blasphemy, e adding wisball, that the ancient Christians fasted on Saturday, when the Jewes feasted, that they might be so farre from gratifying of them, as to be quite contrary to them.*

To all which I answer, That many points of Religion, both Jewes and Christians hold in common, and that onely is to be refused, as I wish, which is peculiar

to them; but so is not the keeping of a day of religious Rest, nor the proper name of that Rest: if the word *Sabbath* did properly import sacrifices, or shadowes of things to come (as<sup>f</sup> Doctor. *Heylin* would have it) it might have some Jewish favour in the mouth of a Christian; but that it doth not. The word *Altar* hath a neerer reference to *Judaisme* and *Popery*; and yet they<sup>g</sup> familiarly use it, and thinke there is no danger of Jewish or Popish error, by calling the Communion Table by the name of an *Altar*; but rather the discovery of a<sup>h</sup> *perverse disposition of novell Sabbatarians* (by the way I doe not approve of his words, but onely repeat them) to make scruple of that, while they call the *Lords day* by the name of a *Sabbath*, as Bishop *White* objecteth.

Secondly, <sup>i</sup> Bishop *White*, and <sup>k</sup> Doctor. *Heylin* bring in the sayings of *John Frith*, and *William Tindall*, for the Churches liberty, to have chosen any other day then the *Lords day*, for religious Rest (the Jewes day not excepted) and the *Apostles*, and many Churches (since the *Apostles*) for three hundred years and more, kept *Saturday* holy every weeke, as well as *Sunday* (as <sup>l</sup> Bishop *White* alledgeth) and <sup>m</sup> Master *Primrose* alloweth a liberty to Christians to observe that day, and in it to give themselves to all exercises of our Christian Religion: and if any Holiday light upon a *Saturday*, no man is to make scruple, to observe it as an Holiday.

Besides, our Church commandeth (with the rest of the Decalogue) the reading of the fourth Commandement for sanctification; and this weekly, with a prayer for pardon of profanation past, and for grace

<sup>f</sup> Doct. Heyl.  
hist. Sab. part. I.  
c. 6. pag. III.

<sup>g</sup> Doct. Pockl.  
Visit. Sermon. pag.  
28, 29. the title  
of another  
book of his is  
*Altare Christiani-*  
*num. p. 50. So*

doth D. Heylin  
*Antidor. Lincol.*  
<sup>h</sup> Bish. Whites

Treatise of the  
Sab. pag. 207.

<sup>i</sup> Bish. White in  
his Treatise of  
the Sab. pag. 5.

<sup>k</sup> Doct. Heyl.  
part. 2. p. 236,  
237. hist. of the  
Sab.

<sup>l</sup> Bish. Whites  
Treatise of the  
Sab. pag. 109.

<sup>m</sup> M. Primrose.  
Treat. p. I. c. 12

for better oblation in time to come : and if there bee no danger of Judaisme in all this, there is none surely in retaining the name of the *Sabbath* with another day then that which the Jewes solemnized.

n Mast. Brab.  
in his discours.  
pag. 44.

o Ibid.

p Doct. Pockl.  
Visit. Sermon.  
pag. 6.

Thirdly, to deny the name of the *Sabbath* to the day wee Christians celebrate, is rather Jewish : for, those that are Jewes indeed, or Jewish in opinion (as n Master Braburne was in this point) affixe the name *Sabbath* to *Saturday* ; whence it is, that hee in his plea against applying the name to the *Lords day*, appealeth to the Jewes at *Amsterdam*, and elsewhere, who call *Saturday* the Sabbath day : o whereto (saith hee) I may adde the Jewes reckoning of the dayes of the weeke ; *Saturday* they call Sabbath day, *Sunday* they call the first day of the Sabbath, *Munday* the second of the Sabbath, &c. In which accompt (saith he) no day is called *Sabbath* but *Saturday* ; nor can the Jewes, or those that are Jewish, abide to have the *Lords day* to be called *Sabbath*, because they would exclude it from all right and title to the fourth Commandement, as is plaine enough, by that wee have already noted out of Master Brab. and therefore that of p Doctor Pocklington before remembred, viz. *That a Jew should bee the Godfather, and give it the name Sabbath* (as hee saith) is a fancie, which both superstitious Jewes, and religious Christians, will deny and deride.

Fourthly, let those that thinke to call the Christian weekly Holiday by the name of *Sabbath*, is Jewish, consider, whether it bee not now either Jewish or foolish, to call *Saturday* by that name, rather then the *Lords day*, since *Sabbath* signifieth Rest ; and to say, that *Saturday* must now be a day of Rest, is Jewish : and if it  
be

bee a workeday (as wee take it) to entitle it with a name so contrary to work, is little lesse then foolish: especially, since wee have a day of *rest*, to which that name, with more congruity may be applied.

For now to give *Saturday* (a workeday with us) that name of *rest*, and to deny it to the *Lords day* (wherein wee rest indeede) is as if wee should call the body of a deceased King by the name of a King, and deny that Royall title to the living person of his surviving Sonne and heire, the heire of his Crowne.

Lastly, For that which Master *Ironside* saith, of gratifying the Jewes by applying the name *Sabbath* to ours *Lords day*, and of their abhorring of the title *Lords day*, as the greatest blasphemy: I answer,

That wee shall gratifie the Jewes; and those that are Jewish, much more by giving up the name and title *Sabbath* unto their day, then by applying it to ours: for <sup>q</sup> Master *Braburne* (when hee was most Jewish in this point) made his exhortations to Ministers and people, to refrain putting the name *Sabbath* day on the *Lords day*; and with forbearance of the name, hee requireth them <sup>r</sup> to forbear the use of the <sup>r</sup> *fourth Commandement*: the name *Sabbath* day there-  
fore, and the *fourth Commandement* (saith hee) must goe unseparable together; hold the one and hold the other, <sup>r</sup> renounce the one and renounce the other also. <sup>q</sup> M. Brab. def. of the Sab p. 54. <sup>r</sup> Ib. pag. 55. & 288. <sup>Ibid.</sup>

But for the name of *Lords day*, he was well enough pleased that it should be applied to the day wee celebrate: for when hee had exhorted to a forbearance of the name *Sabbath*, hee enforceth his exhortation by this reason: <sup>r</sup> Wee have names enough besides, wee  
may <sup>r</sup> Ibid. pag. 54.



may call it Sunday, Lords day, or First day of the weeke.

t M. Brab. defence, pag. 238.  
and in his defence, pag. 8.

And which is more; hee was then (when hee did so Judaize in that point as never Christian did before him) so farre from being offended at the title *Lords day*, that hee pleaded for a right in it to the Jewes *Sabbath*; *The Sonne of man*, saith hee, is *Lord of the Sabbath*; wherefore the seventh day may bee truly called the *Lords day*. And if hee had beene a compleat Jew, and so would not have allowed Christ to be called *Lord*, yet it would have offended him more to heare the *Lords day* called *Sabbath*, then *Lords day* simply: For, the name *Sabbath* (in his conceipt) dignifieth the *Lords day* with too high and holy a title:

u M. Brab. his defence, p. 52.

u for, saith hee, it is as if one should rob the *Mistresse* of her Jewels, and bestow them on her *Maid*; or should take the *Crowne* off the head of a *King*, and set it upon a common subject (as before wee had occasion to observe); For *Saturday*, saith hee (hee meaneth as the *Sabbath*) \* is as the *King* or *Mistresse* to the *Lords day*, which is x but a common working day in Gods

\* 1b. pag. 53.

x 1b. p. 52.

y M. Ironside, cap. 12. of his quest. of the Sabbath, pag. 121.

z Aug. Ep. 19. ad Hier. p. 81.

accompt. And for that y Master Ironside saith of the Christians crossing of the Jewes, in fasting on *Saturday*, when they feasted, it was not generally; nay, the greater part of the Christian world, in z Saint *Augustine* his time, did not fast on *Saturday*, as hee hath recorded in his Epistle to Saint *Hierom*.

Ob. 6. Yet by keeping up the name *Sabbath*, some pretenders of piety cite many places of Scripture under that title, which may incline to Jewish rigour, and so cometh in the perill of *Judaisme*, which the Bishop of *Elie* seemeth to suspect in the former objection.

Doctor

Doctor <sup>a</sup> Pocklington more plainly complaineth of <sup>a D. Pockl. Vi-</sup> it, when hee saith thus, *they must make a Sabbath of* <sup>sitation Serm.</sup> *Sunday, and keep up that name, otherwise their many* <sup>p. 19.</sup> *citations of Scripture (mentioning onely the Sabbath) applied to Sunday, will appeare so ridiculously distorted, and wry neck'd, that they will be a scorne and derision to the simplest of their deluded Auditorie. And so doth* <sup>b</sup> *Master Braburne in his Discourse; By trans-* <sup>b M. Brab. def</sup> *lating the name Sabbath from Saturday to Sunday,* <sup>p. 53.</sup> *(saith hee) the common people, when they reade in the Scripture any thing of note touching the Sabbath day, they presently cast that in their mindes upon the Lords day, thinking it to bee meant of that. The like is objected by* <sup>c</sup> *Master Ironside; The name Sabbath may be,* <sup>c M. Irons. Sab.</sup> *and is become a snare to many weake ones, and especially* <sup>quest. 3. cap. 12.</sup> *in reading of the Scriptures: for wheresoever they finde* <sup>pag. 121, 122.</sup> *the name Sabbath, they presently conceive it to bee spoken of the Lords day, and many times by this meanes fall into flat Judaisme, as appeares by their quoting of the old Testament in the question in hand.*

*Answe.* First, This objection, if it have any weight in it, maketh more against the reading of the fourth Commandement in our Communion Book, and the Prayer annexed to it (for inclination of the heart to keep that Law,) then against the simple name or title *Sabbath*; for there is much more conformity with the Jewes in that, then in this; especially, as some expound the Commandement, with particular limitation of it to the *Saturday Sabbath*; and whether it reach not also (in part) to prohibite the publick reading of some parts of Canonickall Scripture, I will not determine.

Secondly, If any apply any place to our weekly holiday, which is peculiar to the Jewes *Sabbath*, he may as easily be answered by distinction of the Jewish and Christian *Sabbath*; as if from the name [*Altar*] (much in use with some in our dayes) any should make inferences of Jewish Sacrifices to bee offered upon it: hee may bee stopped (which the Authour of this objection I thinke will not deny) by the distinction of a Jewish and Christian *Altar*, and application accordingly.

Thirdly, To disavow the name *Sabbath*, would become a more dangerous snare to Judaisme; for that were to give up the fourth Commandement wholly unto the Jewes, both for title and tenure, (for without the title how can our Christian Holiday be in any good sense set upon that ground?) and to establish their day by the best Authority that can bee, viz. by a most holy and expresse law, as the Jewes assume, and some Christians too easily assent: And to leave our *Lords day* floating upon the uncertaine conjectures of an Apostolicall tradition, as some account it: *Who can tell*, saith a Master Ironside, whether the *Lords day* (of which Saint *John* speakes) were the *Lords day*, which wee keepe, or Easter day; which Saint *John* and his Disciples observed, as it fell out, any day of the weeke, according to the Jewish supputation?

n Mr. Ironside,  
quest. 5. of the  
Sabb. cap. 20.  
p. 200, 201.

e In my histor-  
icall part of  
the Sabbath.

This (as I have e shewed) was a snare and scandall to M. *Braburne*, which made him relapse from *Sunday* to *Saturday*. And if his Books were as commonly read as they are cunningly penned to this purpose, many more might bee taken in that snare at unawares, unlessse

unlesse they were more soundly answered then yet they have been.

Lastly, There is a snare to profanenesse, as well as to Judaisme to bee shunned by Christians; but the taking of the name *Sabbath* from the *Lords day* (as those that most dislike that title would have it) may bee a snare to profanenesse, and that in a higher degree, then the Judaisme pretended: for they that most mislike the name *Sabbath*, as applyed to *Sunday* or *Lords day*, disavow both the honour and holinesse of the day, and would depose it from being a *Queene*, to make it a drudge, an ordinary workeday; and therefore with the name, they deny its right to the fourth Commandement, as the uncommunicable charter of a weekly holiday in the Jewish Church; whence will follow, that many will be more bold familiarly to profane it: Therefore, in this respect also, there is more danger in refusing or forbearing the name *Sabbath* (when we speak of our day of religious rest) then in receiving or approving thereof.

*Object. 7.* Though Master *Braburne* accompt it too great an honour to the *Lords day* (as before wee have noted) to bee called *Sabbath*: yet the Christian Church hath observed some matter of reproach in it; and therefore hath shee called a sort of Heretickes, by way of contempt and censure [*Sabbatarii*]; and it is a ready reproach, in the mouthes of many, to call them, as in disdain, *Sabbatharians*, who put the name *Sabbath* upon *Sunday*.

*Ans.* It is true: but first the Church condemneth them not for calling and holding the *Lords day* to bee a *Sabbath*, but *Saturday*; as the *Ebionites* did of old,



and Master *Brab.* of late, and the Jewes doe to this day.

Secondly, though Heretickes have been so entitled from the name *Sabbath*, and some (who are not Heretickes) be too forward to cast that terme in contempt upon their Orthodox brethren; yet the word is never the worse, or lesse honourable for that: for, there were Heretickes called <sup>f</sup> *Angelici*, <sup>g</sup> *Apostolici*, <sup>h</sup> *Melchisedechians*, as well as *Sabbatarii*: yet the names of Angels, Apostles, and of *Melchisedech*, are (for all that) sacred and venerable.

<sup>f</sup> *Aug. de Hæres. ad quod vul. hæ. 39. p. 22.*

<sup>g</sup> *Ibid. hæ. 40.*

<sup>h</sup> *Ibid. hæ. 34. pag. 21.*

## CHAP. XXII.

*The negative Argument, drawne from the Apostles, not using the name Sabbath for the Lords day, answered.*

Ob. 8. **H**owsoever it bee lawfull to call the *Lords day* by the name *Sabbath*, yet the name wherewith the Christians have anciently christned *Sunday*, is the *Lords day*, and not *Sabbath day*: yea, the Holy Ghost (saith <sup>a</sup> Master Ironside) doth every where in the New Testament call it the *Lords day*, and no where *Sabbath*; so did the Primitive Church in precedent times, for the first three hundred yeares; and so doe both *Romane* and *Reformed Churches*, who stile it *Lords day*, and not *Sabbath day*: wherein to vary from them, may bee justly noted of singularity & affectation; and if it be said, that religious persons call it *Sabbath day*, who speakes most religiously (saith he) the *Apostles*, the whole Church,

<sup>a</sup> *M. Ironside. quest. ch. 12. p. 120, 121.*

or

or some private persons, of late yeares, is easie to determine.

In setting downe his Objection, I have contracted three Arguments into one (abating from the number, not from the vigour of his reasons of exception) because the answer I shall returne unto them, will (for the most part) give satisfaction to them altogether.

The <sup>b</sup> Bishop of Ely maketh the like Objection: *we Christians* (saith he) *observe a weekly Holiday, namely, Sunday, which, with the Apostles, we call not Sabbath, but Lords day.* He saith further, *That the Lords day was not called Sabbath day by our Saviour, nor by any of his Apostles, or their immediate successors. It is farre different* (saith <sup>c</sup> he againe:) *and the like hath* <sup>d</sup> *Mr. Dowe, from the language of the Fathers, to stile the Lords day by the name of Sabbath.*

<sup>b</sup> Bish. Whites Treatise of the Sab. and Lords day. p. 127. See the like. p. 135.

<sup>c</sup> Ibid. p. 201.  
<sup>d</sup> M. Dowe in his discourse. pag. 4.

*The Sabbath, and the seventh day* (saith <sup>e</sup> M. Primrose, and he meaneth the seventh from the Creation) *are indifferently taken for the same thing, and the one is the explication of the other;* (to which purpose hee quoteth many places of the Scripture) *but our Lords day, saith* <sup>f</sup> *he, wherein wee apply our selves to Gods outward service, is alwaies called in the New Testament, the first day of the weeke, or the Lords day, and not Sabbath; which name the Apostles, and first Beleevers had not failed to give unto it, if Jesus Christ had not so qualified and stiled it: but they never termed it by such a name.*

<sup>e</sup> M. Primrose Treatise of the Sab. or Lords day. part. 2. ch. 6. p. 132.

<sup>f</sup> Idem. Ibid. part. 2. c. 20. pag. 138, 184.

Hereof, Master Broad in his Treatise of the Sabbath and Lords day (which was sent me in a MS. by Mr. D. <sup>g</sup> of B.) hath these words: *The Scripture never calleth the Lords day by the name of the Sabbath, neither any other*

<sup>g</sup> M. Broad in his MS. Treat. of the Sab. and Lords day. p. 41.

h The Sovereigne Antidote against Sabbathary errors. *qu. I. p. 5.*

other (I beleeve) for the space of two hundred yeares and more since Christs time : and whether it were so called by the Fathers (saith he) I know not: But the<sup>h</sup> Author of the *Sovereigne Antidote against Sabbathary errors*, speaketh for a further compasse, and with a fuller confidence, thus : Concerning the name Sabbathum, or Sabbath, I thus conceive, that in Scripture, Antiquity, and Ecclesiasticall writers, it is constantly appropriated to the day of the Jewes Sabbath, or Saturday; and not at all (till of late yeares) used to signifie our Lords day, or Sunday. We may here recall to mind, what wee have said before out of Doctor Pocklington (though to another purpose, touching this point) <sup>i</sup> No learned man, Heathen nor Christian, tooke the name Sabbath otherwise then for Saturday, from the beginning of the world, till the beginning of Schisme, which was 1554.

i Doct. Pockl. Sermon. Sunday no Sabb. p. 21.

k M. Brab. def. p. 44. & 164. & 626.

l }  
m } M. Brab.  
n } pag. 44.  
o }

Lastly, Master Braburne (when hee was a Jew in his dis-affection of the dignity of the *Lords day*) pleadeth for continuing the word *Sabbath* to *Saturday*, and against applying it unto the *Lords day*, by the phrase of the<sup>k</sup> Scriptures, by the<sup>l</sup> testimony of the Jewes at Amsterdam, and else-where, and of the<sup>m</sup> Latines to this day, <sup>n</sup> by all Latine Dictionaries, and so ends with an appeale to all<sup>o</sup> Divines, if the word *Sabbath* be not used in Ecclesiasticall histories for *Saturday*.

Now the Objection is at the full (both for weight of exception, and the condition of persons that except against the title *Sabbath*, to the *Lords day*)

I will make a full, and (I hope) a satisfactory answer.

And first, I desire it may be remembered, what reasons

sons have been formerly rendred, for the application of the name *Sabbath* to the *Lords day*.

Secondly, for the title *Lords day*, I have acknowledged it to be given (by the holy Ghost) to the day of our Saviours resurrection; and that others might do so, I have proved it also, though I dare not say, as P Master Ironside doth, *that the holy Ghost doth every where in the New Testament call it the Lords day*: for, it is more usually there called, the *first day of the weeke*, and but in one place, and but once called the *Lords day*, viz. *Revel. 1. 10.* and if hee can shew it mee but once more, he shall gratifie me much.

Thirdly, for the negative exception against the name *Sabbath*, as the <sup>q</sup> Bishop of Ely maketh it, where he saith, *With the Apostles we call our weekly Holiday not Sabbath, but Lords day; the Lords day was not called Sabbath by our Saviour, nor by any of his Apostles* (saith he) and thence inferreth a conformity in our Christian phrase. If that be a good reason, wee must not call it *Sunday*: for, the Apostles called it no more *Sunday*, then they called it *Sabbath*; and the Primitive Fathers very seldome so termed it: and yet in our Churches Liturgie it is usually called *Sunday*, and seldome or not at all *Lords day*, as before hath been observed.

Fourthly, it may bee pertinently noted to this purpose, that for the same thing (in one age) one word may be more in use, in another age another, as wee see by 1 Sam. chap. 9. ver. 9. *Before time in Israel, when a man went to enquire of God, thus he spake: Come, and let us goe to the Seer; for, hee that now is called a Prophet, was in old time called a Seer.*

Where

p M. Ironside.  
qu. 3. ch. 12.  
pag. 120.

q Bish. White  
in his Treat.  
of the Sab. and  
Lords day. pag.  
127. 135.

r Bish. White.  
Ibid.



Where you see the same men, that is, men of the same profession, were not alwaies of the same denomination, not called by the same name: for, in the former age they were called *Seers*, who in the later (which was the present time when that booke was penned) were called *Prophets*: so that day, which in precedent times was commonly called by one name, in after ages may bee called by another. Master *Ironside* telleth us, that Antiquity ever used one of these foure names for the holiday of Christians; *Sunday*, not from the Sun in the Firmament, but from the *Sunne of righteousness with healing in his wings*; or *the day of light*, for the Sacrament of Baptisme, called the Sacrament of *illumination*; or *the day of bread*, not from holy bread, (as the Papists now use it,) but from the Sacrament of the Supper administred every *Lords day*; or *the Lords day*, which doth and will continue to the worlds end.

He might have added a fifth, or rather have brought in as the first and most ancient, *the first day of the week*; which, though it were the first, and hath the best Authority for it, as being mentioned by all the foure Evangelists, was not used by any Profession (whether of orthodox or hereticall Christians) in any age since, but by the *Brownists* of late: and though nothing bee more usefull or usuall then *light* and *bread*, yet those names of *light* and *bread* are quite out of use for the denomination of the weekly holiday of the Christians.

CHAP. XXIII.

*Though neither the Apostles, nor the ancient Fathers called Sunday Sabbath, we may; and the reasons why.*

6. **T**O answer more particularly, touching the title which the Church anciently used, to signify this day; I confesse, that in the holy Scriptures, and in the Writings of the ancient Fathers, the word *Sabbath* is familiarly set upon the Saturday, the old weekly holiday of the Jewes: but that therefore the Christians weekly holiday should not now be called by that name, is an inference which I may justly deny, since there was an especiall reason of the distinction of those two dayes, in those times, by the titles *Sabbath* and *Lords day*, which now is not of force.

For it is acknowledged by those that took exception at the word *Sabbath*, as set upon the *Lords day*, that both those dayes were celebrated with solemn Assemblies in many Churches in the primitive times.

*The primitive Church* (saith <sup>a</sup> Bishop White) *which had Jewes and Profelites in their Christian Assemblies, made the Saturday of every weeke an holiday, upon the same reasons the Apostles had formerly done: And the*

*reasons (which he noteth out of* <sup>b</sup> *Al-*  
*baspin his observation upon Optatus,*  
*and the Councell of Carthage) were,*  
*because, having Assemblies mixt of*  
*Jewes and Gentiles, when they begun*  
*the promulgation of the Gospel, either*  
*they would not, or they durst not abolish or cancell all the*  
*ceremonies of the Jewes.*

<sup>a</sup> Bish. of Elie  
his treat. of the  
Sab. pag. 71:

<sup>b</sup> Existimo veram & Germanam  
causam fuisse, quod cum primum  
inter fratres & Judæos disseminari  
Evangelium cœpisset, nollent, aut  
certè non auderent ceremonias  
omnes Judaicas rescindere. Sic Alb.  
obser. in Optat. & Council. Carthag.

Hee might have made his reason more particular, and withall more pertinent, from the *Sabbath* it selfe; as that (on that day) the Jewes being accustomed to assemble themselves together, they would then bee more willing to meet; and the Gentiles being now converts, would easily joyne with them, having no holidayes of their own to pitch upon, but such as were stained with odious idolatry; and so the Apostles had the better opportunity to sow their sacred seed in larger fields, with better hope of greater fruit. And afterward the <sup>c</sup> Bishop sheweth how long this double devotion of Christians was in use; *The Apostles*, saith he, *and likewise the successors of the Apostles (for many ages, at least three hundred yeers) in some Churches kept holy the Saturday in every week, as well as the Sunday.* Dr. Prid. (who is brought in by the Translator of his Lecture, as not well affected to the title *Sabbath* for the Christians holiday, having said, that Christ ascended up on high, and left behind him his Apostles to preach the Gospel) asketh, <sup>d</sup> *And what, did they not keep the Jewish Sabbath without noise or scruple, and gladly teach the people congregated on the Sabbath dayes? nay more then this, did not the primitive Church designe as well the Sabbath day as the Lords day, to sacred meetings? Little doe you know* (saith <sup>e</sup> Mr. Breerwood to Mr. Byfield) *if you know it not, that the ancient Sabbath did remaine, and was observed together with the Lords day by the Christians of the Easterne Church, three hundred yeers and more after our Saviours Passion.*

<sup>c</sup> B. of Elie,  
*Ib.* p. 189.

<sup>d</sup> D. Prid. *Lect.*  
*Scet.* 6. p. 24.  
English.

<sup>e</sup> M. Breerwood  
his first treat.  
against M. Byf.  
pag. 77. & MS.  
pag. 48.

<sup>z</sup> D. Heyl. *Hist.*  
*Sab.* part. 2. c. 2.  
pag. 56. & c. 3.  
p. 57.

And <sup>f</sup> Doct. Heylin hath an observation out of Basil, *That the Christians assembled foure times a week, and Saturday, and the Lords day were two of them: and of these*

these two, the observation was more generall then of the other, both for time and place, both while the Apostles lived, and after their decease: which I note rather for the Jewes day, (for the present) then for the *Lords daies* sake; for that belongeth to another place.

To these Testimonies (most what of the adverse party assenting to that which will inferre their conviction for application of the name *Sabbath*) I will annex other evidences, both for the Apostles time, and for some succeeding ages of the Church.

First, for the time of the Apostles, their practice for religious and solemne Assemblies on the Jewes *Sabbath* is plaine, in the relation of their acts by St. Luke, whereof they that doubt may read their owne resolution, and receive satisfaction in *Act. 13. ver. 14, 42, 44. Act. 16. 23. and chap. 27. ver. 2.* besides other places.

Secondly, from the Apostles time untill the counsell of Laodicea, which was about the yeare 364. the holy observation of the Jewes *Sabbath* continued, as may be proved out of many <sup>g</sup> Authors; yea (notwithstanding the Decree of that Councell against it.) about the yeare 380. <sup>h</sup> *Greg. Nyssen* passionately complained of the violation of the old *Sabbath* (as an holy brother to the new *Lords day*) questioning the profaners of it thus: (as the <sup>i</sup> Bishop of Ely brings him in) *With what face* (saith he) *dost thou looke upon the Lords*

<sup>g</sup> *Ignat. ep. ad Magnes. p. 77. edit. Vedel. Athanas. tract. de semetie Socrat. Scholast. hist. lib. 6. ca. 8. & ca. 29. Centuriat. Cent. 406. col. 410. Concil. Laod. can. 29.*  
<sup>h</sup> *tom. 1. concil. pag. 300. edit. Bin. 1636. Paris. in lib. qui inscrib. Canon Apost. & Sanctor. Concil. 4. per Jo. Tilium Hospin. de orig. Fester. Christian. cap. 9. h Quibus oculis diem Dominicum intueris, qui Sabbathum dedecorasti? an nescis hos dies germanos fratres esse? si in alterum injuriosus sis, in alterum impingis. Greg. Nyssen. de castig. in cos qui ægrè ferunt reprehens.*  
<sup>i</sup> *Bish. Whites Treat. pag. 80.*



day, who hast dishonoured the Sabbath? Knowest thou not that they are Germane brethren, and that thou canst doe wrong to neither; but thou must be injurious to both?

k Bish. of Ely  
his Treat. of  
the Sab. p. 72.  
1 Cent. 4. ch. 6.  
col. 477.

But (saith the<sup>k</sup> Bishop) Saturday was not made a weekly Holiday universally in all Primitive Churches: for, at Rome, Alexandria, and throughout Africa it was a work day. To which I answer:

First, that though Saturday were not universally kept as an Holiday in the Primitive Church; yet it was observed as a sacred time, and noted by its ancient name in so many places (and I thinke I may say in most, for the Easterne Church) for divers hundred yeares after Christ, as the places fore-cited in the margin shew. So that then, to have put the name *Sabbath* upon the *Lords day*, had been to speak with confusion, unlesse some other terme were added to it, for distinction sake.

Secondly, for the Churches specified by the Bishop, viz, the Churches of Rome, Alexandria, and Africa, I answer: first for Rome;

m Hieron. com.  
in ep. ad Galat.  
c. 4.

First, that there might bee some especiall reasons why they kept not holy the old *Sabbath* (as the Eastern Church did) and that either, because they had a religious respect to *Wednesdaies* and *Fridaies*,<sup>m</sup> as Saint Hierome sheweth, more then the Easterne Church had.

n Joseph. de  
bello Jud. l. 6.  
c. 17. c. 18.

Secondly, or because the Jewes and the Romanes were (by the warres betwixt them) become most odious to each other, as appeareth by the history of<sup>n</sup> Josephus and otherwise (as I have observed in mine historicall part of the *Sabbath*) though now (which I point at but for a glance by the way toward the Popish

pish Metropolis) they bee better accepted at Rome, then the best Christians, who are not suffered there to live, while the Jewes are<sup>o</sup> tolerated to trade in usury, *straining it up upon Christians after eightene in the hundred*, whereas halfe that summe in a Christian is not allowed.

<sup>o</sup> St. Ed. Sands  
his Relat. pag.  
218. edit. 1632.

Thirdly, Though the old *Sabbath* were sleighted at Rome, it was not so farre out of request, but that elsewhere, even in Italie, it was sociably observed with the *Lords day*, and that in Millaine, and there by P Saint *Ambrose*, and the people of his Church, to whom (it seemes by what hee saith in his discourse of the Sacraments) hee preached as well on the one day as on the other.

<sup>p</sup> Crastino die  
Sabbati, & Do-  
minico, de ora-  
tionis ordine  
dicemus. Amb.  
de Sacr. l. 4. c. 6.

Secondly, For the Church of Alexandria, we have cause to conceive, that there the old *Sabbath* was observed: for the Centurists observe (out of *Athanasius* who was Bishop there) a saying of his to that purpose, *¶ Wee assemble on the Sabbath day, saith hee, not as if wee were infected with Judaisme; but therefore wee meet together on the Sabbath, that wee may worship the Lord of the Sabbath; which in part is acknowledged by the* <sup>r</sup> Bishop of Elie, where hee observeth, out of *Athanasius* his Tractate de semente, *That the Saturday Sabbath was so observed, that it was not prohibited.*

<sup>q</sup> Cent. 4. col.  
410. q.

<sup>r</sup> B. of Elie his  
Treat. of the  
Sabb. p. 72.

Thirdly, For Africa, Saint *Augustine* (since hee was an African Bishop) may informe us by that hee hath in the 91. *Psalme*, where, treating upon it as the text of his Sermon, *¶ hee saith; this day is the Sabbath: if it were the Jewes day, on that day he preached to the people, and they had an holy Assembly on that day, with conformity, it is like, to other Churches;*

<sup>f</sup> Hodiernus  
dies Sabb. est.  
Aug. in Psal. 91.  
tom. 8. part. 1.  
pag. 158.

ches;

ches) for hee calleth it the *Sabbath*, as a day designed to holy duties, and (as it is like) with conformity to other Churches; if it were the *Lords day*, hee called that the *Sabbath*; and so the title is authorised by his Testimony.

But whatsoever become of these Allegations, or however they prove (for force or feebleness) certain it is, that the Decree of the Councell of *Laodicea* (about the yeare 368.) prevailed not so far, as quite to put downe the observation of the *Saturday Sabbath*, though to *Sabbatize with a Jewish cessation were forbidden upon pain of an Anathema*: for, in time of Pope *Gregory the Great*, there were some who had it in too great honour, and religious reverence; but by this time, the *Lords day* had so farre advanced in estimation above it, and in operation against it, that "hee is almost as sharpe with them, who were precise observers of the *Sabbath* with the *Lords day*, as *Ignatius*

t Concil. Laodicean. can. 29. Ca-  
ranz. sum. con-  
cil. p. 190. Bin.  
tom. I. p. 300.  
u Si inventi  
fuerint Judai-  
zare, i. e. non  
operando in  
Sabbato, &  
non prapo-  
nendo diem  
Dominicam  
eidem diei, A-  
nathema sint.  
Ibid.

"Greg. ep. 3. 11

x Perverſi ſpiritus homines die  
Sabbati operari prohibent; quos  
quid aliud niſi Antichriſti Prædi-  
catores dixerim. Greg. ep. ex Regiſt.  
l. II. c. 3. fol. 452 p. 1. col. 2.

y ἡ τῆς Κυριακῆς ἡ (ἀσάβητον  
ἡμέρα) (πλὴν ἐνὸς ἀσάβητου) ἔτος  
χειρόνων ἐστὶ. Ignat. ep. ad Phi-  
lip. pag. 45.

z Sabbatis  
evangelia cum  
aliis Scripturis  
legenda eſſe  
cenſemus. Con-  
cil. Laod. can. 16  
p. g. 18c.  
a Ibid. can. 29.

But for all that of the *Laodicean Councell*, and this of *Gregory*, the *Sabbath* was in some places up-  
held with the sacred services, not onely as that  
Councell decreed for the reading of Scripture (for  
that day) but as with an equall respect to the *Lords*  
*day*, which the *Councell* forbad; and so it is to this  
day

day in the Ethiopicke Churches, as  
<sup>b</sup> *Joseph Scaliger* sheweth, which hee  
 will have to bee *no argument of Juda-  
 isme, but of ancient Christianity: for  
 how many Canons, saith hee, are there  
 to forbid men to worke on the Sab-  
 bath day, meaning the Saturday:*

*b* Quod autem *Sabbatum* æquè ac  
*diem Dominicum* ab opere immune  
 habent, id non est argumentum  
 Judaismi, sed veteris Christianismi:  
 quot enim Canones sunt qui ve-  
 tant *Sabbato* opus facere: *Joseph.  
 Scal. de emend. temp. l. 7. p. 683.*

I wish hee had set downe how many; some I have  
 met with, but not many; and of those, that which is  
 pretended to be of the greatest Authority, is (in true  
 judgement) of least accompt, viz. that of <sup>c</sup> *Clement*, *c* *Clement. const.*  
 published in the name of the Apostles, which com- *Apost. l. 7. c. 24.*  
 mands to *keep holy the Sabbath day in memory of the  
 Creation, and the Lords day in memory of the Resurre-  
 ction*; which, if *Clement* had received from the Apo-  
 stles, the Romans, it is like, would (which they did  
 not) have received it from him: for they reckon him  
 for one of the prime successors of *S. Peter* in the Bisho-  
 pricke of Rome.

The summe of these observations concerning sa-  
 cred Assemblies twice a weeke, viz. upon Saturday  
 the old *Sabbath*, and the *Lords day* the new, (begun  
 by the Apostles, for the quicker progresse of the  
 Gospel, and better advantage of devotion, and conti-  
 nued by Christians in after ages, after their examples)  
 is this;

In the primitive times the *Lords day* was seldome  
 called the *Sabbath*, because then the old *Sabbath* of  
 the Jewes was religiously observed with solemne As-  
 semblies; and while, and where two dayes were so  
 solemnized (*i. e. Saturday and Sunday*) it was fit to  
 call them (for distinction sake, and to avoid confusion)  
 by



by severall names: and good reason that the *Saturday*, having, for some thousand of yeers, had possession of the title *Sabbath*, when yet the *Lords day*, or Christian *Sunday*, had never shined in the world, should be called the *Sabbath*, rather then any other day; and that the *Lords day* should rather be called by another name, then by that.

But now, at least among us who use the day which was the Jewes holiday, not as a *Sabbath*, or a day of rest, but as a workeday; now, that some Jewishly, some prophanely affected, doe deny the name of *Sabbath* to the day wee celebrate, to supplant the support of it by the fourth Commandement, (not as it is the *Lords day*, but as one of the seven) there is no danger of confusion by calling the *Lords day* the *Sabbath*, but due caution thereby given against such conceits as tend to impeach the preheminance thereof.

### CHAP. XXIII.

*The objection taken from the use of the name Sabbath in Histories, Dictionaries, and the Roman and Reformed Churches, answered.*

NOr is it any thing to prejudice the preheminance of the title *Sabbath* among us, that Latin Authors (whether of Histories or Dictionaries) take the word *Sabbatum* usually for *Saturday*, (as <sup>a</sup> Master Braburn hath objected) since so long a custome of the *Sabbaths* observati<sup>o</sup>n upon *Saturday*, both in the Jewish & the Christian Church, might easily prevail with many Writers, to take the terme as they found it in familiar

<sup>a</sup> M. Brab. his  
defence, p. 44.

familiar use before their time, wherein they might be more facile, while they suspected none advantage would be made of it against the truth.

But if from that facility of phrase exception be taken against the right of the Christians weekly holiday (though a day of *rest*) to the name *Sabbath*, a name of *rest*, then we must have recourse to the proper sense of the word, and correspondence of the thing, and rather speake according to both, then to the improper and abusive application of it, though customarie or usuall.

And as for the word *Catholick*, though many *Protestants* have familiarly called the *Papists* by that name; yet since they have insolently gloryed in it, and perversely inferred from our use of it (agreeing with their usurpation) that wee that call them *Catholicks*, doe (by consequence) confesse that our selves are *Hereticks*, who are opposite to them, as *Coqueus* concluded from King *James* his courteous *charientismes*, in the use of that title: it is requisite that wee take it according to the right sense and signification which it properly importeth, and so to deny them, and affirme our selves to be *Catholicks*; as the learned and judicious *Chamier* hath done, who in his controversies continually calleth the Protestant tenets and arguments by the name of *Catholick*; and the contrary *Popish*, or the doctrine, arguments, or objections of the *Papists*.

So, since the name *Sabbath* is impertinently applied to the wrong day, and wrongfully withheld from the right, with purpose to impeach the tenure of our Christian *Sabbath* by the fourth Commandement,

ment, wee must not so much regard how it hath been rightly used in former times (while Saturday was allowed and observed for a *Sabbath*, or day of *rest*) or how the tyranny of custome hath carryed the name along (where there is no realty to answer it) as what it properly signifieth, and how that propriety of signification now belongeth rather to our day which we celebrate, with religious *rest*, then to the Jewes day, which we hold not for an holiday, but for a workday, as the other dayes of the week allowed and imployed in secular labours; and wee must inure our tongues with correspondent titles to make mention of them.

And for the proper signification of the word, wee may appeale more pertinently and truely, then Ma-

ster *Braburn* could, to all Dictionaries  
 שַׁבָּת *Sabbatum* à radice cessavit, quievit, destitit, in all languages, which render the  
 שַׁבָּת is dies quietis Hebræis est septimus, vel dies Saturni; Christianis word *Sabbath* (according to the "Hebrew originall) by *rest*, *repose*, or *cessa-*  
 verò est primus, vel Solis. So tion from bodily labours.  
*Schindler Pentaglot. pag. 1801. vol. 1.*

And though it bee usuall with them to take the terme rather according to custome then to truth, and to apply it to *Saturday*, the day of *rest* which anci-

b So *Thomasius* word for word, followeth *Morelius* in exposition and application of the name *Sabbath*.

c *Sabbath* a day of *rest*, among the Jewes celebrated on *Saturday*, among the Christians on *Sunday*, or the Lords day. *Minshei Dictionarium. 10437.*

ently was, but now is not, (many of the <sup>b</sup> later transcribing what they find in the former); yet <sup>c</sup> some more wisely and warily distinguish the name, and render it according to the difference of time, first to *Saturday*, and then to *Sunday*: for that day first, and for a long time had; and this now hath, and shall have the honour of a sacred *Sabbath* untill the worlds end: and therefore, if it bee fit, to speake rather

rather according to the tenour of things, as for the present they are, and in perpetuity they shall bee, then as formerly they were, but now are not, and must be no more: when wee render the word *Sabbath* without distinction and difference of times, wee should rather say according to <sup>d</sup> the French Dictionarie, *that the Sabbath is Sunday*, then, as Master *Braburn* would have it, *Saturday*.

<sup>d</sup> *Cotgraves*  
French Diction-  
ary, verb. *Sab.*  
printed 1632.

*Ob.* But then it will bee said, though wee may differ in phrase and forme of speech from the primitive times, because wee differ in practice from them, wee should not so dissent from the Churches of later ages, who have left off the observation of the Jewish *Sabbath*, and with it the word *Sabbath* also. *Wee of the reformed Churches*, saith <sup>e</sup> Master *Ironside*, *should not forsake the Roman Church, but where necessity doth in-* force us; for then wee are guilty of the schisme made in the Christian world: <sup>f</sup> neither should we vary from our selves so much as (were it possible) in a sound or syllable, for then wee may justly bee noted of singularity and affectation: but both the Roman Churches, and all the Reformed, use to stile it the Lords day, not Sabbath day: *Ergo, &c.*

<sup>e</sup> *Mr. Ironside*  
*quest. 3. cap. 12.*  
*pag. 121.*

<sup>f</sup> *Ibid.*

This Argument is made up of three particulars, whereof there is not one, but it is liable to reasonable exception.

The first is, That there should bee a strict union betwixt the Church of Rome and the Reformed, and betwixt other reformed Churches among themselves; except where necessity doth enforce a difference.

Secondly, That to differ (except in such a case) from



from the Romane Church, is to become guilty of Schisme; and from the Reformed, is to bee guilty of singularity and affectation.

Thirdly, that to stile the *Lords day Sabbath*, is to make our selves obnoxious to the charge of both. Whereto I answer:

First, that not to allow one Church to differ from another (but where necessity doth inforce) is to take away the Christian liberty, which God hath granted to his Church, contrary to the 34. Article of subscription, which runneth thus: *It is not necessary, that traditions and ceremonies be in all places one, or utterly alike; for, at all times they have been diverse, and may be changed (according to diversity of countries, times, and manners) so that nothing be ordained against Gods Word: and a little afterward, every particular or nationall Church hath authority to ordaine, change, or abolish Ceremonies or Rites of the Church, ordained onely by mens authority.* And accordingly we find them exercising their power in varieties of Rites and Ceremonies: for, the ancient Church (for many hundred yeares) partly forbad, and partly forbore kneeling at prayer all the *Lords daies* in the yeare, and all the daies betwixt *Easter* and *Whitsuntide*: the later Churches neither forbad nor forbore it.

The Popish Church keeps the celebration of our

g Die Dominico jejunare nefas ducimus, vel de geniculis adorare. Tert. de Coron. milit. c. 3. tom. 1 pag. 747. quoniam sunt in Dominico die

quidam adoratione genua flectentes, propterea utique statutum est à sancto Synodo (quoniam consona & conveniens per omnes Ecclesias custodienda consuetudo est) ut stantes ad orationem vota Domino reddamus. Concil. Nicen. 1. can. 20. apud Caranz. sum. Concil. pag. 109 edit. 1633. in 8<sup>mo</sup>. & Bin. tom. 1. pag. 345. edit. Paris. 1636. Die Dominico, & per omnem Pentecosten. nec de geniculis adorare, & jejunium solvere. Hieron. advers. Lucifer. tom. 2. epist. p. 140. So also in a Councell of Towers. an. 823. can. 57. Patr. Symp. hist. of the Church lib. 4. pag. 557.

Lords

Lords Nativity, and other Holidiaies (according to the Gregorian Calendar) ten daies sooner then the Reformed, especially in *England, Scotland, and Ireland*. And in many other points they differ besides these, which are not of necessity, as (if necessity required) might bee abundantly manifested out of *William Durandus* his *Rationale*, and *John Steph. Durantus* his three bookes *de Ritibus Eccles. Cathol.*

The Reformed Churches differ among themselves in many particulars. For instance, we in *England* observe more Holidiaies then the *Transmarine* Churches, more then his Majesty that last was required to be kept of the Church of *Scotland*, by the Articles enacted at *Perth*, an. 1618. our Church of *England* hath a Canon for the Crosse after Baptisme, and bowing at the name of *Jesus*, many Reformed Churches have none for either of them: and in *England*, Cathedrall Churches differ from most others, in the use of Copes, Organs, prick-song tunes, and many other waies besides. Of these, with the rest of the differences, we may say they are such, as no necessity doth inforce; yet will not Master *Ironside* (I suppose) be forward to charge the later Church in departing from the former; nor the Reformed, in dissenting from the Romish; nor the English, in differing from the Scottish Church; nor Cathedralls, in varying from other Churches (for such particulars) with schisme, singularity, or affectation: Which I doe not mention with any mind to maintain any thing that is amisse in the different manner of Cathedralls from other Churches; (for, I wish rather a reformation, then a ratification of them as now they

are) but to give fir instance against Master *Ironside* his position.

Secondly, I say, and shall (where it is requisite) prove it, that neither the Romish, nor many of the Reformed Churches out of *England*, are so Orthodox in the Doctrine of the *Sabbath* in particular, for the explication of the fourth Commandement, as they should be, and as the Churches of *England* and *Scotland* are; and it is no marvell, if their dialect be like unto their Doctrine.

Thirdly, it is too late to impute schisme, singularity, or affectation to the word *Sabbath*, when the use of it is justified by such both reasons and authorities, as have been produced; and when not onely persons of chiefe preheminance so call it, but that it is as well received into use by most, as approved by the best, as hath been observed.

Fourthly, for the Reformed Churches, the *Waldenses*, who first separated themselves from the Church of Rome (as the Whore of Babylon) called the *Lords day Sabbath*, and that 'so familiarly, that nothing was more usuall among them, as a learned <sup>h</sup> Doctor hath observed of them.

<sup>h</sup> Doct. Twisse  
in a MS. of the  
*Sabbath*.

Fifthly, wee must not accompt it schisme, singularity, and affectation, to conforme rather to our brethren about us, then to either brethren or adversaries that are separated from us.

Sixthly, nor are wee more liable to exception of schisme, singularity, or affectation, by using the word *Sabbath* for *Lords day*, then by putting *Sunday* for it (the most usuall name in our Service Booke) which is

as

as unwonted a word in the reformed Churches as the word *Sabbath* is, and hath been <sup>i</sup> forbidden by the <sup>i</sup> Pope Silvest. most Cathedrall Doctor of the Popish Church, with <sup>See Polyd. Virg. de invent. rer. lib. 5. c. 6.</sup> more probability of reason then hath been urged by way of exception against the name *Sabbath*.

CHAP. XXV.

*The objection taken from the Statute, and language of Lawyers, answered.*

**T**Here remaine yet two objections more, and but two that I have read, or can call to minde, which are brought in by Master Broad <sup>a</sup> in his printed book <sup>a</sup> M<sup>r</sup>. Broad his 3<sup>d</sup>. quest p. 22. marg. of three questions: the one is, *That a Proceſſe to appeare die Sabbati, is meant and understood* [upon Saturday]: The other in <sup>b</sup> another book of his, (which is yet a MS.) wherein saith hee, *the last Parliament may well bee thought to dislike the name Sabbath as to the Lords day; for neither in the title of the Act which is for the keeping of the Lords day, nor yet throughout the body thereof is this name used, though the heathenish name Sunday be in both; yea, and though the Commandement read in the Church, speaketh of sanctifying of the Sabbath.* <sup>b</sup> M<sup>r</sup>. Brad his 2<sup>d</sup>. MS. p. 18. marg.

Hee might have alledged two Acts of two Parliaments: the one, anno 1. of King Charles, chap. 1. The other anno 3. ch. 1. In the former whereof there is the name of *Sunday* in the title of the Act, though not in the body of it (as in the Statute, anno 5. & 6. of King Edward the sixth, chap. 3. pag. 133. of the Stat. at large) and the name *Lords day* once in the title, and thrice in the



the body of the Act: and in the later Act, they are each of them named once in the title, and once in the body of the Act, but the name *Sabbath* not at all.

Whereto I answer, first for the Proceſſe; concerning which I ſay,

First, That ſuch a Proceſſe might be taken up when there were many Jewes, and much Judaiſme in the Land, as in the reignes of many of our Popiſh Kings; which gave occaſion of warrant in contracts and bargaines againſt Jewes by eſpeciall mention, who kept a foot the name and obſervation of the old *Sabbath*: and ſo it might bee then (as in the dayes of ancient Fathers) a word of diſtinction betwixt the Jewiſh and Chriſtians holiday. Or,

Secondly, If not for that reaſon; yet the uſe of the name in that ſenſe (having obtained ſuch generall paſſage in the times precedent) might bee a motive to the Lawyers to continue it, though the reaſon which began it deſcended not ſo low as to their age: as wee call an houre-glaſſe in Greeke and Latin, *Clepsydra*, which ſignifieth the ſtealing away of water drop by drop, from one bottle to another, (for at firſt it was made to meaſure time by water, though now it bee made to run with ſand only.)

Thirdly, Their Proceſſe being Latine, haply they made choice rather of that word which had in it ſome reliſh of Religion, both among Jewes and ancient Chriſtians (and ſo hath the word *Sabbath*), then of that which was (for that language) in a manner meerly heatheniſh, to wit, *Saturday*; and though the word *Sunday* (which is originally heatheniſh as wel as *Saturday*) be uſed in our Church *Liturgie*, yet we call the *Lords day*

day Sunday, not from the Sunne in the Firmament, but from the *Sun of Righteousnesse*, *Mal. 4. 2.* as hath been formerly observed: the word *Saturday* is not capable of a signification so sacred and sutable to the person of our Saviour, the *Lord of the Sabbath*.

Fourthly, Though the Lawyers did in their Latin writs use the word *Sabbath* for *Saturday*, yet they did neither forbid nor forbear to use it of the *Lords day* in French and in English; as in *Fitzherberts natura Brevium* it is said, *Pleas cannot be held upon Quindena Paschæ*<sup>c</sup>, because it is the Sabbath day: whereby not *Saturday*, but *Sunday*, or the *Lords day* must be meant: for on the *Saturday* it was lawfull not onely to hold Pleas, but to keepe Markets, as Judge *Fairfax* (in the Prior of *Lantonies* case) resolveth, viz.

<sup>d</sup> *That before the incarnation, Saturday was the Sabbath day; but since it is changed by the Church into the Lords day, that day is to bee kept holy, and Markets may bee kept upon the other.* And in Sir

*Edward Coke* his first part of the *Institutes of Littleton*, resolving what day is not *dies Juridicus*, he saith,

*In*<sup>e</sup> *all the foure termes, the Sabbath day is not dies Juridicus: for that ought to be consecrated to divine service: and in his Reports in the case of the Citie of London, it is said, f That every day in the week is a Market day, the Sabbath day (by which is understood the Lords day) onely excepted.* And in *Machellies* case,

who being arrested on the *Sunday*, slew the Sergeant; <sup>g</sup> it was objected against the Sergeant, <sup>g</sup> *that Sunday*

<sup>c</sup> Que est le Sabot, jour. Fitzherb. natur. Brev. fol. 17.

<sup>d</sup> Devant le Incarnation le Sabbadi fuit le Sabat jour, & solenize mes ore est change per les eglise at jour demain, &c. the yeer-book 12. of Ed. 4. b.

<sup>e</sup> Sir Edward Coke in that first part of his *Institutes*, lib. 12. c. 11. Sect. 2. of *Villanage*, pag. 135. calleth it foure times the *Sabbath day* in this page.

<sup>f</sup> Le jour de Sabaoth (so it is written for Sabbath) solemnit. Except *Cokes* reports. part. 8. p. 127. a.

<sup>g</sup> Le jour de soleile est le Sabbath. Idem Ib. part. 9. p. 66.

*was the Sabbath day, and answer made, that no judiciall act may be done that day, but ministeriall may. In this instance is both the word Sunday and Sabbath for the same day.*

*h Sir Jo. Finch  
in his first book  
of the Law,  
cap. 3 p. 7.*

And those two, and a third, are all of them by an eminent *h Lawyer*, (it is *Sir John Finch*) in one side of a lease indifferently used for the day wee Christians celebrate : and another bird of the same golden feather (*Master Henry Finch*) in his *Nomotechnia*, shewing (besides the lawfull use of the name *Sabbath* for

*i Si le jour del retourne, vel si le primer ou darraigne jour del terme hap sur le Sabaoth, jour donque se jour procheine en luaul server en lin de ceo. So Master Hen. Finch in fol. 52. in which edition the figures are misreckoned ; for on that lease is set num. 58. which cometh twice, but the former should be 52. as I have cited it.*

the *Lords day*) the separation of it from secular affaires, *i faith, If the day of retourne, or the first or last day of the terme happen upon the Sabbath day, (by which must needs bee understood the Lords day) then the day next ensuing shall serve, or bee kept in stead thereof, for the beginning of the terme,*

*or day of retourne.*

Now to answer to the objection taken from the Acts of Parliament, I say,

*k M. Pultons  
Abridgement,  
fol. 134. p. b.*

First, That in the *k Parliament* of the 19. of *Queen Elisabeth*, cap. 13. which is of *Hats and Caps*, the name *Sabbath* is used for the *Lords day*.

Secondly, For the Act fore-cited, concerning the observation of the day wee Christians keepe, giving it the name of *Lords day, or Sunday, not of Sabbath* ; I answer, That I have heard a " *Parliament man* (of eminent note in his time) say, that the bill was penned and passed in the Commons House in the name of the *Sabbath day* ; and I have read, that (when an Act was made for reformation of abuse by profanation

*" M. Ed. Whit-  
by late Recorder  
of Chester.*

nation of the *Sabbath*) <sup>1</sup> Doct. *Lake Bishop of Bath and Wells*, was somewhat eager to have it called by the name of *Sabbath*: and it had not been the worse, if that reverend Father had been allowed as a Godfather, to give the name and title in the Statute.

<sup>1</sup> In a MS. of Doct. Twisse concerning the *Sabbath*.

Thirdly, though some prime persons of the upper House thought it fit (in the Act) to make use rather of the word *Sunday* and *Lords day*, then of the word *Sabbath*; it doth not follow, they disallowed or condemned the use of that word: for, they were not ignorant of his Majesties Proclamation and Briefes (calling our weekly Holiday by the name *Sabbath*) nor how the name and day were incorporated into our Communion Booke, with a prayer at the end of the fourth Commandement, for pardon of profanation past, and for grace to shun the like in time to come; nor that that Commandement, as well as the rest, was a part of the common Catechisme, prescribed for the instruction of children before their confirmation.

Fourthly, they might haply mention the day wee observe for a *Sabbath*, by the name of *Sunday*, because that name was used in the Statute of the 5. and 6. of *Edward the sixth*, wherein it was enacted, that all *Sundaies* in the yeare should be kept holy, and by the name *Lords day*, because that is the name which *S. John* giveth it, *Revel. 1. 10.* and which the Latine Church most used, to distinguish it from the *Saturday Sabbath*; and for the name *Sabbath*, they might at that time forbear it.

*Stat. 5. & 6. Ed. 6. c. 3. p. 133*

First, because these two names (chosen for these reasons)



reasons) were sufficient to make it well enough known unto all.

Secondly, because the name *Sabbath* in the Communion Booke was like to bee upheld with so much honour and reputation (so long as the fourth Commandement is a part of the Liturgy and Catechisme, and both of them are in force and use) that there was no such need to grace it with a particular mention in the Act, as the other two titles; yet if all three had been brought to a serious consultation for the choice and use of one above the rest, the name *Sabbath* of right might have had the preheminance; and so much I hope to manifest in the next Chapter.

#### CHAP. XXVI.

*A comparison of the names Sabbath, Lords day, and Sunday, with a resolution of the Question for the name Sabbath, as the best, and fittest to be the most usuall title of our weekly Holiday.*

**T**Hough all the three names be lawfull enough, and may each of them (as just occasion requireth) bee used, without either sinne or scandall (if there be not more fault in the mind of the speaker, or hearer, then in the words themselves) yet since they are not all at such an equipoize for sense or acceptation, but that there may be observed a preheminance among them, which may incline the custome of speech to one more then to another, thereafter as it is apprehended, when the name is uttered or heard: It will bee a matter of  
some

some use, to observe the importance and prelation of these names, so farre as to resolve, which of them in our Church and age is most fit to become most common among us.

Names are of chiefe accompt for these seven particulars :

First, for *Antiquity* : secondly, for *Authority* : thirdly, for *Significancy* : fourthly, for *Facility to the speaker* : fifthly, for *Acceptability with the hearer* : sixthly, for *Frequency* : seventhly, for *Efficacy*.

First, if we compare them for *Antiquity*, the name *Sunday* (in the language of the world) is more ancient then *Lords day*, the name *Lords day* (in the language of the Church) a more ancient name then *Sunday* : for, we find the *Lords day* in *Revelat. I. 10.* about the 94. yeare after Christ ; but the first mention of *Sunday* (as a Christian Holiday) is in *Iustin Martyrs 2<sup>d</sup>. Apol. ad Antoninum pium*, about the yeare 150. but the name *Sabbath*, for a weekly Holiday, is ancients then them both.

Secondly, if we compare them for *Authority*, we may consider it in a double sence, as divine and humane.

First, by divine Authority the *Sabbath* and *Lords day* have the best warrant ; for, they are both Scripture names, and the name *Sunday* is not so.

I confesse, in the translation of the Bible, published in King *Henry* the eight his daies, anno 1540. before which Archbishop *Cranmer* prefixed a Preface, the words of Saint *John*, *Revel. I. 10.* are rendred thus : *I was in the spret on a Sunday* (as I noted before) but in the originall there is not that word which signifieth

either *Sun* or *Son* : and in all other translations that I have seen , it is rendred (according to the originall) *Lords day*, and not *Sunday*.

Secondly, the name *Sabbath* for a weekly Holiday, is in the fourth Commandement of the Decalogue (the greatest warrant of Authority that can be) thrice mentioned: neither the name *Lords day* nor *Sunday* are so. And for humane Authority in the Liturgy of our Church, the name *Sabbath* and *Sunday* are both mentioned, and the name *Lords day* (to my remembrance) not at all. In the Canons of the Church, though the name *Sabbath* (for the English edition, as I have already observed) be not omitted, the names *Sunday* or *Lords day* are more often mentioned; and in the Latine Canons, the title *Lords day* onely.

Thirdly, if we compare them for *significancy*, that swayeth the preheminance by three respects:

First, by *Dignity* : secondly, *Propriety* : thirdly, *Perspicuity*.

First, for *Dignity*, the name *Lords day* hath prelation over the other two, and carrieth a signification of his dignity, who is *Lord* of all, both Angels, Men, and Divels; and imports with his person, his absolute Lordship over the world, especially over his Church, and the name *Sunday* sheweth his illustrious excellency, if wee understand the terme, according to the Prophet *Malachy*, for the *Sunne of Righteousnesse*; but the name *Sabbath* (in its Grammaticall sense) signifieth onely Rest, which is in dignity inferiour to them both.

Secondly, for *Propriety*, that is to be considered as opposed, either to *figurativenessse*, or to *community*,  
taking

taking *proper* for that which is not *figurative*, the name *Sabbath* signifying in the Grammaticall sense, a [*literall rest*] which is required on an holiday, is a more proper word then either of the other, which are not well understood without a figure; for wee

call the *Sabbath Lords day* by an <sup>a</sup> *Antinomasic*, and *Sunday* by a <sup>b</sup> *Metonymie*, or <sup>c</sup> *Metaphor*: But taking *propriety* as opposed to *generality* or *community*, the names *Lords day* and *Sunday* (as in application to dayes) are

<sup>a</sup> For all dayes are the Lords, but this by an especiall eminency.

<sup>b</sup> In the sense of the Heathens, who dedicated the day to the Sun, and thence gave it that name.

<sup>c</sup> In the religious sense in the Prophet *Malach. c. 4. v. 2.*

more proper and particular, noting a set and certaine day in the weeke, viz. that which wee Christians celebrate, and none other, as the <sup>d</sup> Authour of the *soveraigne Antidote* well observeth: Whereas *Sabbath* hath been a name for any holiday which may fall out any day of the weeke. In which respect, if there had not been other considerable reasons to the contrary, hee had well resolved, *that when wee speake of a time of rest undeterminately, and in generall, the name Sabbath is the fittest; the other two, Lords day and Sunday, when we speake determinately of that day which is observed in the Christian Church.*

<sup>d</sup> *Soveraigne Antidote against Sabbathary errors.*

*pag. 7.*

Thirdly, For *Perspicuitie*, that is most perspicuous which is least ambiguous; so is the name *Sunday*, which presently points all to the day wee observe: but the names *Sabbath* and *Lords day* are not at all times, and in all places so cleare, since the name *Sabbath* hath beene for a long time taken for *Saturday*, and the name *Lords day* hath beene taken, not onely for the weekly *Sabbath* of the *Resurrection*, but also for the day of Christs *Nativity*, *Passion*, *Ascension*, and



and last *Judgement*, as hath beene shewed in the second Chapter. Besides, the Apostle saith, *there bee Lords many*, 1 Cor. 8. 5. and the more they bee, the more ambiguous is the name whereof that word maketh up the one halfe.

Yet, to say the truth, in our Church and age, they are all perspicuous and cleere enough; so that there is scarce any one so silly, but hee presently knoweth, if hee heare the name *Sabbath*, *Lords day*, or *Sunday*, what day of the week is understood by them.

Fourthly, If wee compare them for *facilitie* or readinesse of speech, the names *Sabbath day*, or *Sunday* are more apt to be taken up; as when wee speake of the weekly holiday past, or to come, it is readier to say, (and withall, more distinctly understood) the last *Sabbath*, or the last *Sunday*; next *Sabbath*, or next *Sunday*; some *Sabbath*, or some *Sunday*, as in his Majesties Briefes fore-noted, then the last *Lords day*, or the next *Lords day*, or some *Lords day*.

Fifthly, If for *acceptation* with speaker or hearer, they are every one of them single (for the most part) of better relish then the other two with some or other; some like best of the name *Sabbath*, some of the name *Lords day*, some of *Sunday*; and by that wee have observed of each of them before, it appeareth that there are many of the better sort of men, who stand divided in their inclinations and prelations, according to the diversity of the titles fore-mentioned: and yet, when two holidiaies were observed in a week, the name *Lords day* (for the day wee celebrate) was most acceptable to most men: and (since they have all of them beene taken to indifferent use by the wiser  
sort)

sort) it hath been lesse obvious to exception then either the name *Sabbath* or *Sunday* have beene, while some (though without just cause) have charged the one with Judaisme, the other with Paganisme, which is worse, since our Religion hath more affinity with Jewish, then with Heathenish principles.

Sixthly, For *frequentie* or community of use; all in our Church are bound to assent unto the name *Sabbath*, and to use it also by the obligation that tyeth them to the Liturgy and Catechisme of the Church; and as Religion hath advanced, so hath that name prevailed, and bin most frequently used by the religious of our Church: untill that (a very few yeers agoe) some tooke up such exceptions against it as have beene seene in the precedent Discourse, which either reason may work out, or time wear out of mens opinions; as in the title *Lords day* hath come to passe; for that, at at the first, did not passe without cavill and contempt: for, in the memory of some yet alive, many were as much offended (suspecting a tang of excessive precisenesse) that some said *Lords day* for *Sunday*, as any now are at those who say rather *Sabbath* then either.

Seventhly, and lastly, If wee compare the three names for *efficacie* to edification, (which ought to bee of most accompt with us) we may say,

First, That the name *Sabbath* and *Lords day*, at first apprehension are more ready and effectuell to minde us of, and dispose us to pious conceits, then the name *Sunday* is, which at first blench (according to the literall sense and primitive use) hath an idolatrous intimation; for it was so called, with reference to, and

reverence of the Planet *Sol*, which was made an Idol by the Saxons, our predecessors in this Kingdome; though the word be capable of a better sense, as before hath beene shewed upon *Malach. 4.2.* and hath beene a good while since purged from the smack and suspicion of idolatry or superstition, wherewith it hath been tainted in former times.

Secondly, That though the title *Lords day* designe some day of eminent note, and by consent of most be taken for the day on which Christ rose from the dead; and though it may also import (with a little working of the understanding upon it) that he is Lord both of times and persons, with other religious documents which conduce much to the edification of the Church, yet the name *Sabbath* edifieth much more, as to the solemne services of religion, which ought to prevail in this comparison; for it signifieth *rest*, or cessation from secular labours (without which no day can be holily and solemnly observed) and that, by an easie transition from the letter to a figure, may admonish us of our Saviours resting in the grave all the *Sabbath day*, which hee punctually observed while it was in force; and of his resting from all further paine, or suffering for our Redemption, upon his Resurrection; and of Gods resting satisfied with us, hee having then fully discharged all our debt, and quit himsele from prison, as by a most compleat satisfaction to his Fathers Justice; and last of all, of that everlasting *rest*, *Hebr. 4. 9.* which in the literall *Sabbath* was partly prefigured.

Besides, the name *Sabbath* guides us to the fourth Commandement of the Decalogue, where the proportion

portion of time, for the weekly recourse of it is to be read, and the personall extent of the Commandement to superiours and inferiours home-borne or aliens, together with the duties of the day, both affirmative and negative, and the reasons both of the institution and observation of them, and those both many and weighty, and so it upholdeth our solemne and sacred Assemblies once a weeke, then which nothing is of more moment to edification.

And all this it doth in such sort, that no cavills of men can either weaken, or darken its tenure from that text, in the judgement of any reasonable man; nor can any one (who considereth that) hold himselfe so little obliged to an holy celebration of one day in the weeke, as if no more should be pleaded for it then what is either formally or virtually contained in the title *Lords day*, or in any part of holy Scripture, besides the fourth Commandement, whereto it directeth us.

Thirdly, the name *Sabbath* keepeth title to that ground, which (while it is made good for the proportion of one day in seven, and not for *Saturday Sabbath* in particular, as it easily may) is the best meanes to maintaine the Authority of our weekly Holiday, against any Adversary whatsoever.

To wind up those comparisons to a conclusion, though every one of the words may lawfully be used (as before hath been said) I conceive (and hope in the vertue of the premisses I may resolve) that for our Church and time the name *Sabbath* is fittest to bee familiarly used for the day wee keep holy every weeke; since for Antiquity, Authority, Propriety, Significancie, Facility, Frequency of use among the religious of



later times ; and, which is most to be heeded, for efficacy to edification, it hath the preheminence of the other two names compared with it.

b Maſt. *Brab.*  
in his defence.  
pag. 54.

c *Ibid.* p. 55,  
56.

To which wee may adde (and it is a conſideration of ſome moment) that thoſe that have moſt ill will to our Chriſtian Holiday (as<sup>b</sup> Maſter *Braburne* had) would rob it of its right to the name *Sabbath*, and therewith of its right for this authenticke Tenure by the fourth Commandement: which it cannot claime under the name *Sunday*, nor will it be allowed under the name *Lords day*; for, *I marvell with what face* (ſaith<sup>c</sup> he) *men can preſſe the fourth Commandement upon that day, which themſelves confeſſe is named Lords day, and not Sabbath day*: and if hee could have ſupplanted it (for that ſupport) hee would have had it to depend upon the meere power of man, ſo as to ſtand or fall at his pleaſure; and rather to fall, then to ſtand: for that was his drift in both his bookes, to which purpoſe hee hath ſaid ſo much, as requireth a farther and fuller answer, then hath been made unto them: for the Biſhop of Ely (who profeſſedly undertooke the defence of our Chriſtian *Sabbath* againſt his Judaizing Arguments) dealeth but with one of his bookes; and for the other, it ſeemeth hee hath not ſeen it; for hee never maketh any mention of it.

*Object.* Againſt this prelation of the name *Sabbath*, it may be ſaid by way of exception, that the name *Sabbath* is leſſe proper then the name *Lords day*, or *Sunday*: for it is a name for any day of Reſt, as hath been obſerved and acknowledged (on all hands.)

*Answer.* It is true, the name *Sabbath* may be communicated

municated to more dayes then the weekly Holiday, whereof we treat, if there bee a cessation from labour upon them; and so it was in the Old Testament: for, the Jewes had many Holidayes which were named sometimes *Sabbaths*; and yet the weekly *Sabbath*, by an excellency, had that denomination belonging unto it, which other Holidayes had not.

If a *Papist* object this, I will give for instance the word *Pope*, which anciently was a generall title for all Bishops, as I have<sup>d</sup> observed and proved at large in another worke: but now use hath confined it to the Bishop of Rome. If a *Protestant*, the word *Bible* may serve to answer him, which (as the learned know) signifieth in the Greeke tongue a booke in generall, and hath been in use with that latitude of extent; yet by an *Antinomastie*, or excellency (and we may say the same of the word *Scripture*) it is now taken onely for the booke of the holy Scripture, and it is (though a common word of old) now become so proper, as that we know what one meaneth, when hee saith a Bible, as well as if hee said Gods Booke; so wee may know (as most men use the word *Sabbath*) as well what day is meant by it, as if we said the *Lords day*, or *Sunday*.

<sup>d</sup> In my Christian Nomenclature.

Besides, the *Lords day* is (in its Grammaticall signification) of as large extent as the *Sabbath*; both because the Apostle saith, *there be Lords many*, 1 Cor. 8. 5. as wee noted even now: and for that it may belong to all dayes dedicated to publicke devotion, whereby God, our great Lord, is honoured; yea, and all weeke dayes (as hee is Lord of all time however measured or entitled) might bee called *Lords daies*: and onely use hath shrunk in generality into a propriety,

priety, and confined the title *Lords day* to that which hath a weekly recourse for religious observation (as it hath done the name *Scripture* and *Bible* but now mentioned) and in this also the name *Sabbath* hath as much propriety as it.

c M. Ironside.  
qu. 3. ch. 12.  
pag. 122.

*Object.* To succour this objection, Master Ironside his Argument may be brought in, which is this, *That name which doth lesse edifie is lesse proper, this I thinke* (saith hee) *will be easily agreed on by all parties: But the name Sabbath doth lesse edifie; for, it leads us onely to a cessation from bodily labour: on the contrary, the Lords day doth betoken and explaine the whole nature and duty of the day; as the remembrance of Christs resurrection, acknowledging his Lordship over the Church, and over all other creatures in the world: Ergo, &c.* I answer:

*Ans.* Both *major* and *minor* are infirme and unable to beget, or bring forth the conclusion which hee desireth: First, for the *major*, *That name which doth lesse edifie is lesse proper* (saith he, and hee saith it with confidence, that all parties will yeeld consent to that conceipt:) But if his proposition bee generall (and so it must be, or it will be too narrow for a Logically conclusion) I conceive it is subject to just exception, and so is not like to obtaine an acceptation of such an extent as he talketh of: for, it imports a neerer affinity betwixt propriety of words and edification, then wee find in use, and sets words not proper at a further distance from edification then there is cause.

First, for the first; *Proper* words doe not alwaies best edifie, nor *improper* or *figurative* least: nay, many times, *improper* words and *figurative* speeches give both

both most light to the understanding, and worke with greatest force upon the affections, and so are of best use for edification: There are memorable instances hereof both in the Scripture, and in other Authours, which will be superfluous in this place; since we need none other then his owne word [*edifie*] which (as hee useth it) is a *figurative*, and not a *proper* terme: for, it signifieth *properly* the building of an house, *figuratively* the bringing of light to the understanding, working heat upon the affection, or any furtherance in matter of Religion; and in that sense it is usually both uttered and understood by men, whether learned or illiterate.

Secondly, if propriety and edification consort so well together (as hee saith) it maketh much for the preheminance we plead for; for, the name *Sabbath* is proper.

First, as not *figurative*, signifying a literall Rest, which is requisite for celebration of our weekly Holiday, and proper.

Secondly, as not common to all Holidiaies; common use now having confined it to our weekly Holiday, though called also *Sunday*, or *Lords day*, according to the different impressions set upon the fancy or affection of those that mention it.

Secondly, for the *minor*, which is, *But the name Sabbath doth lesse edifie then the Lords day doth: for, it leads us onely to an outward cessation: I answer;*

First, that the name *Sabbath* doth lead us directly to the fourth Commandement, the fundamentall Authority for a weekly Holiday; and if the foundation be of most use in building and edification, the name  
*Sabbath,*



*Sabbath*, leading us to that, doth best edifie; the word *Lords day* leads us to a tenure of lesse both evidence and assurance, and consequently of lesse authority, as hath partly been shewed already, and we shall further manifest afterwards.

Secondly, The name *Sabbath* leadeth not onely to a cessation from bodily labour, but to holinesse also; for it leadeth us to the Commandement, which saith as well, *Remember the Sabbath day to keep it holy*; as, *Thou shalt do no manner of work*.

Thirdly, Whereas hee saith, *The Lords day doth best open and explaine the nature and duty of the day, as the remembrance of Christs Resurrection, and acknowledgement of his Lordship over the Church, and all other creatures of the world*. Let any one reade the fourth Commandement, where the *Sabbath* is named, and the first of the *Revelat. ver. 10.* where the *Lords day* is named, and let him tell mee which of them doth more explaine the duty of the day: nay, the name *Lords day* doth neither expressely, nor by necessary consequence direct to the duties of the day, nor to the Evangelicall ground of it, *the Resurrection of our Saviour*; since other dayes have been set up with our weekly holiday (by way of competition for that title) as hath before beene observed.

Besides, When the name *Sabbath* leadeth to the fourth Commandement, it bringeth us to the title *Lords day*; for if it be the *Sabbath of the Lord*, as it is there called, it is the *Lords day*; for the *Sabbath* is a day, and hee is called *Lord of the Sabbath*, *Mat. 12. 8.* *Mark. 2. 28.* and the Lordship hee hath there is not onely particular, over the Church; but universall,  
over

over the world : for there it is said, that *in sixe dayes the Lord made heaven and earth, and sea, and every thing contained in them all.*

Yet I deny not, but the title *Lords day* is generally used for the day of our Saviours Resurrection, wherein as a Lord of life and death, he raised his body from the state of the dead, and returned to the living, accomplishing thereby, *actually* his owne restitution to a glorious liberty, and *virtually* ours : but that consideration is more remote from the sanctification of one day in seven, then that which the name *Sabbath* doth import.

Notwithstanding, I deny not but that it might bee well used to edification, if men would so take it to bee the *Lords day*, as to take none of it from the advancement of his glory, to the promotion of their owne profit, or practice of their owne pleasures ; wherein most make as bold with it, to serve their secular affaires, or sensuall humours (sometimes upon very sleight occasions) as if not Christ, but they were Lords of that day.

*Object.* But the name *Lords day* inclineth to no erroneous concepts, and the name *Sunday*, though once it did, doth not in our dayes bring with it any perill of Paganisme : but the name *Sabbath* may import some danger of Judaisme ; therefore the name *Lords day* is the best, the name *Sabbath* the worst.

*Answer.* I have in effect, though not formally answered to this objection before, and have made it plaine, that Judaisme is best opposed, and those that are Jewish most displeased by entitling our *Lords day*

to the name *Sabbath*, and to the authority of the fourth Commandement, as it prescribeth the holy observation of one day in seven, and by averring, that their seventh day in *order* is not expressly there prescribed, but a seventh day in *number*, as shall be manifested in its proper place.

f M. J. Walker  
in his book of  
the Doctrine  
of the Sabbath.  
p. 89. 90.

*Object.* But a learned and zealous Pleader for a weekly *Sabbath* in the Christian Church, first giveth the *Lords day* a reall preeminence above the old *Sabbath*, saying, <sup>f</sup> *that the old Sabbath had no other light nor life in it, but onely from obscure promises, and dark shadowes, through which Christ was seen as things afarre off are scene, and in the starre-light nights: but the Lords day (the first day of the weeke) hath light and life from the Sunne of Righteousnesse, who in it rose up to bee the light of life to all Nations. And after that hee giveth it a nominall preheminence under the* title *Lords day; B God, saith hee, hath given it a most honourable name and title above all the daies of the weeke: for the holy Evangelist, and divine Apostle Saint John, who was the intimate, beloved, and bosome Disciple of the Lord, and did best know his minde, calls it the Lords day, Revel. 1. 10. and the word Kyrios Lord, is the same in signification with Gods proper Name Jehovah, and most commonly is used (in the new Testament) to expresse that sacred Name. And if that day and name both be more excellent then that of the old Testament, the denomination should be taken according to it; and so we should call it rather Lords day then Sabbath. To which I answer,*

g 1b. p. 90, 91.

First, That howsoever the new *Sabbath* bee (in many respects) more excellent then the old; yet the name

name *Sabbath* may be very agreeable to them both.

Secondly, that if name *Lords day* be a more excellent name then the name *Sabbath*, it doth not follow it should be more usuall & ordinary: for, there be many other intimations of moment, for the use of a name (as before we have noted) and for instance, though the name *Sonne of God*, bee a more excellent name then *Sonne of man*; yet our Saviour, who best knew how to speake (*for he spake as no man ever did, John 7.46.*) called himselfe oftner *Son of man*, then *Son of God*.

Thirdly, the name *Sabbath* doth import more clearly and assuredly a weekly Holiday (as wee observe it) then the name *Lords day* doth: for that is questionable (as before wee have shewed) whether it be to be taken for the day of our Saviours Resurrection, or no; and if that be resolved on, then whether it note that individuall day onely, on which he arose, or other daies also that succeed it: and if others, whether onely an Anniversary day, as Easter; or a weekly day, as the *Sabbath* is, and hath been since it was first ordained: but the word *Sabbath*, without all question, signifieth a day of Rest among fixe daies of labour, and so one set day within the circle of the weeke.

Fourthly, the name *Sabbath*, being the title of the fourth Commandement (which is the best warrant for a weekly Holiday, and which prescribeth our duty, both for what we must forbear, and what performe, and presseth it by many effectuall reasons) there is great reason, that it should bee more used then any other; which in such materiall considerations is not comparable to it.

Fifthly, the name *Sabbath*, guiding us to the fourth



Commandement, will bring us readily to the title *Lords day* (as before hath been observed) but the name *Lords day* in that text, where it is noted, *viz. Revel. 1.10.* (the chiefe, if not the onely text for that title in the New Testament) giveth none intimation of a *Sabbath*, neither in Deed, nor in Name; therefore the name *Sabbath*, as more significant and monitory, is fitter for instruction and use, then the name *Lords day* is.

Sixthly, for such reasons as these, or some other of like importance, the fore-cited Authour useth the name *Sabbath* more frequently (throughout his whole booke) then any other whatsoever; and setteth it as the title, in the highest place of every page, though no man expresse a dearer affection to the dignity of the *Lords day*, then he doth.

Lastly, he so far approves of the name *Sabbath*, for our weekly Holiday, that he setteth upon them, who say, the *Lords day* was not called *Sabbath* (in the Primitive times, next to the Apostles, nor since by any, but onely Jewish *Sabbatharians*) with some sharp termes, calling them <sup>h</sup> *Adversaries of a bold and impudent face*, who make that objection. Thus farre the exceptions against the name *Sabbath*, both simple and comparative with other titles.

Though I have set my wits on worke, on the Anti-sabbatarian side, both to multiply & fortifie objections against that name, as applyed to the day of our Christian devotion, I can find nothing more, which is of any weight or worth to bee objected or answered, concerning the comparison of the names of *Sabbath*, *Sunday*, and *Lords day*, and the resolution for the name *Sabbath*:

<sup>h</sup> M. Walker in  
his Doctrin  
of the *Sabb.*  
*ch. 16. p. 113.*  
but *pag. 112* of  
the impression  
at London.  
1641.

*Sabbath*: of which we may now (I hope) without all appearance of partiality or presumption, conclude, *That the name Sabbath is of best use to support the true Doctrine of our Christian Holiday, both for the time and tenure of it; for discovery of duties required on it, and for incitement to the conscionable practice of them accordingly*: and therefore (notwithstanding the contrary determination of *Doctor Heylin*) to bee most used, when we speake of the weekly Holiday of the Christian Church; yet without prejudice to the liberty of any one to call it *Lords day*, or *Sunday*, as just occasion shall incline them, or religious discretion induce them to terme it.

i Better by farre, and farre lesse danger to be feared, in calling it the *Sunday*, as the Gentiles did; and as our Ancestors have done

before us, then calling it the *Sabbath*, as too many doe, and on lesse Authority: nay, contrary indeed to all Antiquity and Scripture. *Doct. Heyl. hist. Sab. part. 2. c. 2. p. 163, 164.*

## CHAP. XXVII.

*A briefe accommodation of this Nomenclature, or nominall discourse to some purposes of importance, concerning the Sabbath.*

**H**E that doth reade thus farre, will not (I hope) conceive I have need to make an Apology for this discourse, as if it were some idle *Logomachy*, or word-war, which the Apostle forbids, *1 Tim. 6. 4.* for,

First, it may serve to stint the strife of words, which some have already raised up, making a man an *offender for a word*, which affords not a syllable of just exception, or offence, and to prevent the like in after

*Esay 29. 21.*

times ; since by what we have said, our lawfull liberty is fully declared, and firmly assured, so that we may without doubt or danger of sinne call the time or day we celebrate, *Lords day, Sabbath day*, or both, as the holy place of Gods publicke service was called the Lords house, and the Temple.

And for the name *Sunday*, wee have shewed the lawfull use of it, if it be not brought in like the Sunne with a burning glasse (as Doctor *Pocklington* doth) to scorch the name *Sabbath*, or to cast a shadow upon it, to conceale or obscure the divine Authority of the day, or to diminish ought of the duties of devotion belonging to it; so that all three names (if there bee not more fault in their minds that make use of them, then in the words themselves) may and will (with peaceable men) be passable, without any cavill at all.

Secondly, hereby may bee precluded their intents (that they take not effect) who by cavilling at the name, bewray a mind to undermine and overthrow the thing it selfe: which I will not say, nor do I think, of all that take exception at that name; yet I have shewed it of some, that they plead against the word *Sabbath*, to supplant its fundamentall right by the fourth Commandement: and there is no little power in the use or refusall of words, to advance or undervalue the things themselves to which they are applied, as hath been proved in that wee have before produced: yea, sometimes (as <sup>b</sup> Saint *Hierome* observeth) there lurketh a kind of poyson under syllables, as in every page of Doctor *Pocklington* his booke, which weares this title, *Sunday no Sabbath*; whereof I have said enough before, and hee too much, though  
very

<sup>b</sup> Nescio quid  
veneni in syl-  
labis latet.

Hier. ad Da-  
masi. tom. 2.

pag. 132.

very little to the purpose for prooffe of his destructive determination against the name *Sabbath*.

Thirdly, In clearing the doubts that are made of those names and titles of our Christian *Sabbath*; divers personages of highest place, with many more of the better sort (though of inferiour rank in the Church or Common-weale) are cleared from such reproachfull imputations, as (by taunting at, or traducing of the lawfull use of those names, especially that of the *Sabbath*) some, with Ismaelitish malignity, expressely, or by consequence, have cast upon them; to which purpose the fore-noted judicious Divine hath said somewhat in his *Antidote against Sabbathary errors*, though

(methinks) a little too faintly; viz. *c* *That men, otherwise sober and moderate, ought not to bee censured with too much severity, (not with any severity at all, hee might have said) nor charged with Judaisme, if some time they call Sunday by the name of Sabbath;*

*c* A soveraign Antidote against Sabbathary errors. *qu. 1. pag. 5.*

(if hee had said, if commonly they call *Sunday* by the name of *Sabbath*, hee had spoken no more then the truth will beare) *d* *for there is none of the three names, saith*

*d* *ibid. p. 8.*

hee, *to bee condemned as unlawfull, but every one is to bee left to his Christian liberty herein, so long as superiour Authority restraineth it not, and so that hee doe it without vanity or affectation in himselfe, and without judging or despising of his brother that doth otherwise:* which is a pious and prudent proviso, though so farre defective as it importeth a meere paritie, without any preheminance on the *Sabbaths* behalfe.

Fourthly, By explication of these titles (in this sort) wee may answer many passages of the ancient Fathers, produced against our weekly holiday in the name



name of the *Sabbath*; whereby they meane not (as many misconceive them, and so misapply them) any prejudice to the holy observation of the *Lords day*, as in weekly recourse in the Christian Church, but precisely and punctually the Saturday *Sabbath*, which we hold as much as they to be abolished, and much more then some of them did.

Fifthly, If all the names bee lawfull, and that of the *Sabbath* most usefull (as hath beene shewed) let us bee sure to make use of it upon all faire and fit occasions, (though wee neither wholly forbear the other two titles, nor quarrell with any for their more familiar use of them) that wee may uphold the tenure of the day, together with the title of it by the fourth Commandement, whereto I desire to exhort the Reader with the more earnest intreaty.

First, Because some (with such supercilious disdain) have indeavoured to disgrace that title that others (as much too modest, as they too bold) have beene affraid, or ashamed to use it; and I remember one, who was of eminent parts and place, and who formerly had divers times used it in a printed booke, having upon occasion named the *Sabbath*, presently recalled the word, as if it had beene a fault, and tooke up the title *Sunday* in stead thereof.

Secondly, Because if wee let goe the name of the time, wee may bee like to lose the thing in time to come, or, at least, to loosen and weaken its claime to the best authority on which it depends; for as it is a weekly holiday, wee cannot plead better for it, then by the proportion of the fourth Commandement, and that being made good upon that ground, the difference

ference about the particular day (within the circle of seven) will bee the more easily composed, since it is no more then other proote and evidence (inferiour to an expresse precept of the Decalogue) may well support.

“ I would now put a finall period to this comparative discourse, but that opportunity prompts mee, and it may bee a twofold duty (which I owe both to my superiours, and to this sacred cause, wherein they are interessd as supreme Judges over it, and I as a faithfull Advocate for it) bindes mee to bend my conclusion towards the Barre of the most awfull Court in the Kingdome, and with prostrate humility to beseech you, most Noble Lords, and you, most worthy Knights, Citizens, and Burgeses of the high Court of Parliament (now assembled) to take into your prudent and pious consideration the weighing of the precedent titles, and the poyse of Religious reason, swaying the resolution on the *Sabbath* side: and that, as you have occasion to mention the day (by divine ordinance designed to the solemne service of God, and the salvation of man) in your Discussions or Decrees, you will bee pleased to give it that authentick and edifying appellation, which best serveth to uphold the surest tenure by which it holdeth, and most mindeth us of that holy observation to which, by many and weighty reasons, we are obliged; whereby, as it hath been most highly honoured from heaven (by Gods owne

D d

“ hand.

" hand writing in the fourth Commandement) so it  
 " may bee ratified by the highest authority on earth  
 " (the highest to us, *viz.* an Act of Parliament) to  
 " secure it from contempt, and to restore it to the  
 " right, whereof many, either in simple ignorance,  
 " or inconsiderate rashnesse, or audacious profane-  
 " nesse, or partiall prejudice, or in politicke impie-  
 " ty, (for all these are Antisabbatary symptomes  
 " in some or other) have endeavoured to de-  
 " prive it.

" You have already (to the great joy of the  
 " godly throughout the Land, raised your devout in-  
 " dignation against the indignity done to Religion,  
 " by the most irreligious Pamphlet of Doctor *Pock-*  
 " *lington* (though composed and published under  
 " the sacred title of a Sermon;) and if now, as by  
 " an act of your Justice, *SUNDAY NO SAB-*  
 " *BATH must burn*; so, by some act of your Grace,  
 " *SUNDAY A SABBATH may shine*, (and  
 " the same holy zeale will dispose you to this double  
 " devotion) you will further advance his honour,  
 " (who hath promised to returne you like for like  
 " in that kinde, *1 Sam. 2. 30.*) and hee will doe it  
 " not onely in kinde, but in degree, and give us of  
 " the Clergie the better meanes to perswade the  
 " people with better mindes, to compose themselves  
 " to all due obedience for what your Honours shall  
 " decree concerning their dutie both to God and  
 " man.

And so I conclude the titles of our weekly Holi-  
 day,

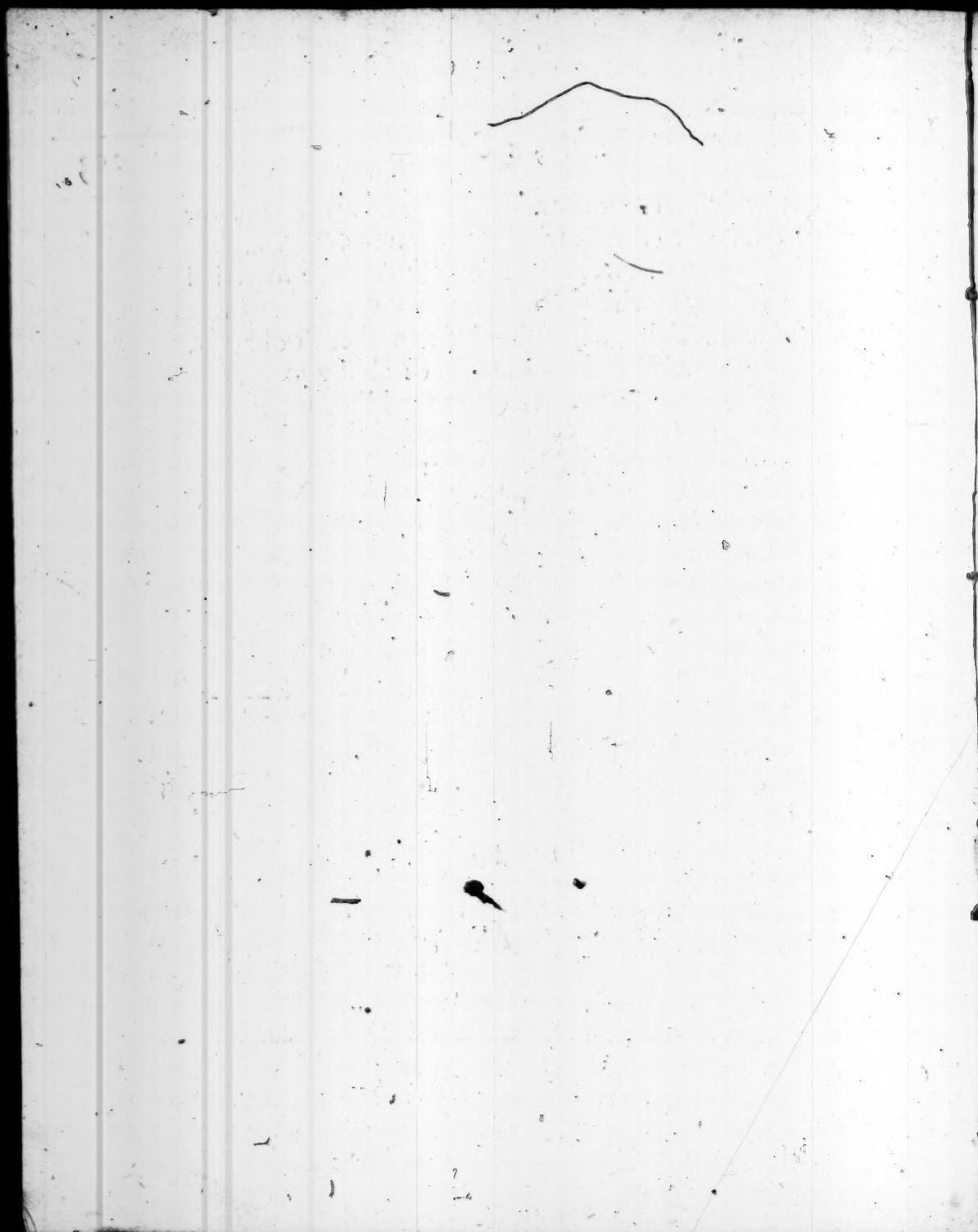
day, which wil both conduce to the contracting of our  
taske , and to the clearing of the truth to our under-  
standings, when wee come to deliver more materiall  
observations : which from henceforward are to fol-  
low, and which we shall begin in another Booke, and  
goe on withall , as God giveth ability to per-  
forme , and opportunity to publish, what  
this great and weighty cause of his  
and his Church requireth  
at our hands.

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**FINIS.**

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# Errata.

**P**Age 1. line 2. after the word *times*, adde *with many*. pag. 4. line 3. at the end of the quotation 'leave out [*Selden*] pag. 5. lin. 8. for the word *for*, read *and*. pag. 8. lin. 5. for *desire*, reade *more*. pag. 8. lin. 24. for *Videlius*, reade *Vedelius*. pag. 9. lin. 3. after *but*, adde *the*. pag. 10. lin. 6. after the words *rosse and*, blot the words [*rosse to*] pag. 12. in the margin over against the third line, reade M<sup>r</sup>. *Duræus*. and lin. 11. for *disfraction*, reade *divisjon*. pag. penult. lin. 3. for *grace*, reade *honour*. In the subscript. of the Letter to the Authour, for *Samuel*, reade *Sabbath*. and for *Glindale*, *Glendole*. p. 15. l. 21. or reade of. p. 16. initio, li. 30. adde *be*. pag. 38. l. 18. *respest*, reade *respect*. p. 63. in the mar. for *in locico*, reade *in lexico*. pag. 64. lin. 16. after the word [*is*] adde *but*. pag. 82. lin. 22. for *or*, reade *to*. pag. 89. lin. 21. for *Christians*, reade *Christian*. pag. 124. lin. 25. for *hominum*, reade *hominem*. pag. 143. lin. 7. for *Parænesis*, reade *Parænesis*. pag. 179. lin. 1. for *Sabbath*, reade *Lords day*. pag. 195. lin. 2. after the word [*if*] adde *the*.